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MANI MALA

ମନିମାଳା



मणिमाला

चर्चात्

रत्नविज्ञान-ग्रन्थः।

श्रीशौरीन्द्रसोहन ठाकुरेण मित्तिंक डाक्तार,

नाइट कमाएडार चर्च दि चर्चार चर्च तिओपोल्ड चर्च वे लजियम्,
नाइट कमाएडार चर्च दि फार्ट हास चर्च दि चर्चार चर्च चालवार्ड चर्च साक्षनि,
सिमे लियार चर्च दि इमिरियेल चर्चार चर्च भेडजिह चर्च टार्कि,
शामदेशीय नाइट चर्च दि चर्चार चर्च वसवमाला,

नेपालीय नाइट चर्च दि गुरुस्त्र चर्चार चर्च सरसती, सझीतनायक, सझीतसागर,
बहुहड्डीत-विद्यालय प्रतिष्ठालहभापति,
कविकाता भहानगरीयानरेरि भाजिट्रैट, जटिस्त्र चर्च दि पिस्त्र इउनिभारविटिफेलो;

चेट हठनायर्लंडीय रथेल आसियाटिक सोसाइटि मेघर,

साहित्य रथेल सोसाइटि फेलो,

चर्चडेनु राजधानी इक्कुलम नगरीय सझीत विद्येकाडेमि अनरेरि मेघर,
फ्रान्स राजधानी पारिस नगरीयाफिसर डिलाइनएक्सेनु पवित्र एकाडेमि आफिसार
देहजियम् राज्यस्य गिल साहित्य विज्ञान रथेल एकाडेमिएसोसिएट मेघर,

कामटाईभनगरीय सझीतविद्यालयोसाइटिकरेक्षिणि मेघर,
निदारखल्लस्त्र इंगनगरीय रथेल फाइब्रलभिकेल एथनायाफिकेल भारतवर्षीय

निटिउरनु फरेनु मेघर,

जेनिमानगरीय विद्य-विद्यालय करेस्त्रिणि मेघर,
रोम राज्यस्य बेरस्तिमिलिय नगरीय रथेल एकाडेमि सोसियो अनरेरियो,

इटाली राज्यस्य सोसाइटा डिलाइकालिका सोसियो अनरेरियो,
फ्रॉरेनु नगरीय रथेल मित्तिकेल इनिटिउट एकाडेमिएकाडेमिको

करेस्त्रहेएटि, अरिएटाल एकाडेमियिनारि मेघर,
इटालीस्य उर्ध्वनोनगरस्य राफेलो रथेल एकाडेमि सोसियो करेस्त्रहेएटि,

पारमा रथेल विद्य विद्यालय देनिमेरिटो,

नेपलस्य राज्यस्य पिटागोरिका नगरीयकाडेमि सोसियो कोयापरिटर,
बोलोग्ना नगरीय फिलहारमणिक एकाडेमि सोसियो अनरेरियो,

योव राज्यस्येनुसनगरीयारचियोलजिकेल सोसाइटि मेघर,

विसिलिहोपम्य पालारमानगरीय रथेल एकाडेमि सोसियो अनरेरियो,

सार्फिनिया होपस्त्र बेसेरि विद्य विद्यालय पेन्न,

चार्ट्र लियास्त्रमेन्दोरनु नगरीय प्रिलहारमणिक सोसाइटिअनरेरि मेघर

इत्याद्युपचिकेन प्रणीता ।

कविकातायां अन्वहारेण प्रकाशिता ।

भणिमाला

चर्चान्

रत्नके विज्ञानका अन्ध ।

श्रीशैरीन्द्रमोहन ठाकुर मित्रजिक ठाक्कार,

नाइट कमारडार चव दि अर्हार चव जिओपोल्ड चव वेलजियम,
नाइट कमारडार चव दि फाट क्लास चव दि अर्हार चव बालबार्ट चव साक्सनि,
सिभेनियर चव दि इमिरियेल अर्हार चव मे ड्जिहिअर्टा किं,

श्याम दे शका नाइट अर्हार चव वसवमाला,
नेपालका नाइट चव दि अर्हार चव सरखती, सहीत नाथक, सहीत सागर,
बङ्ग सहीत विद्यालयका प्रतिष्ठायक और सभापति,
कलकत्ताका इउनियर सिटिका फेलो, अवरेरि माजिटैट, जाइस चव दि पिस,
येट ब्रिटन और आयरलैण्डके एल आसियाटिक सोसाइटिका मेघर,
साहित्यके एल सोसाइटिका फेलो,

चूदेनका राजधानी टक्कलम्बुका सहीत विद्याके एकाडामिका अनरेरि मेघर,
यान्स्कार राजधानी मारिसके अर्हारफार इडला इनड्रूक्सन
प्रॅलिक और एकाडामिका अफियार,
वेल्जियमका शिल्प साहित्य और विज्ञानके एल एकाडामिका एसेंसिएट मेघर,
आमडार दुमका सहीत विद्याका सोसाइटिका करे सुपरिंड मेघर,
निदारलड्स्ट्री इंग नगरका
एल फाइलडजिके एथ्नोप्रायिकेल भारतपर्वीय इनिटियानका
फरेन मेघर,

जिनिमा नगरका विद्यालयका करे सुपरिंड मेघर,
रोम राज्यस्थ मेल्सिसिलियाका एल एकाडामिका सोसियो अनरेरियो,
इटाली राज्यस्थ सोसाइटा डिलस्कालिकाका सोसियो कोयापरिटर,
फोरेनृष्ट नगरका एल फिलिजिके इनिटिडिट एकाडामिका
एकाडामिकोका करे सुपरिंड इट और असियेट्स एकाडामिका अर्हिनारि मेघर,
इटालीका उन्नीकोका राफेलोका एल एकाडामिका सोसियो करे सुपरिंड,
पारमाका एल विद्यालयका वेनिमेरिटो,
नेपालस राज्यका पिटागोरिकाका एकाडामिका सोसियो कोयापरिटर,
ओनोग्नाका फिलहार भूसिक एकाडामिका सोसियो अनरेरियो,
योसका एथ्नोस नगरका आरदियोसजिके ल सोसाइटिका मेघर,
मिहिलि हीपस्य दानारमे का एन एकाडामिका सोसियो अनरेरियो,
सार्डिनिया हीपस्य सेमेरिका विद्यालयका पेट्रन्,
चार्टेलियाला मेलजोरन्का फिलहार भूसिक सोसाइटिका
अनरेरि मेघर इत्यादि उपाधक कर्त्तृत मर्यादीत और प्रकाशित ।
वसकत्तामे यन्मद्वारणे प्रकाशित ।

MANI-MÁLÁ,
OR
A TREATISE ON GEMS.
BY
SOURINDRO MOHUN TAGORE, MUS. DOC.,

KNIGHT COMMANDER OF THE ORDER OF LEOPOLD OF BELGIUM,
KNIGHT COMMANDER OF THE 1ST CLASS OF THE ORDER OF ALBERT OF SAXONY,
CHEVALIER OF THE IMPERIAL ORDER OF MEDJIDIE OF TURKEY,
KNIGHT OF THE SIAMESE ORDER OF RUSA MA LA;
KNIGHT OF THE GURKHA ORDER OF SARASWATI, SANGITA MATAKA AND
SANGITA SAGARA OF NEPAUL,
FOUNDER AND PRESIDENT OF THE BENGAL MUSIC SCHOOL,
HONORARY MAGISTRATE, JUSTICE OF THE PEACE AND
FELLOW OF THE UNIVERSITY OF CALCUTTA,
MEMBER OF THE ROYAL ASIATIC SOCIETY, AND FELLOW OF THE ROYAL
SOCIETY OF LITERATURE GREAT BRITAIN AND IRELAND,
HONORARY MEMBER OF THE ROYAL SWEDISH MUSICAL ACADEMY, STOCKHOLM,
OFFICIER DE L'INSTRUCTION PUBLIQUE AND OFFICIER D'ACADEMIE,
PARIS; ASSOCIATE MEMBER OF THE ROYAL ACADEMY OF SCIENCES,
LETTERS AND FINE ARTS OF BELGIUM,
CORRESPONDING MEMBER OF THE MUSICAL SOCIETY OF AMSTERDAM,
FOREIGN MEMBER OF THE ROYAL PHONOLOGICAL AND ETHNOGRAPHICAL
INSTITUTION OF NETHERLANDS INDIA AT THE HAGUE,
CORRESPONDING MEMBER OF THE UNIVERSITY OF OENEVA,
SOCIO ONORARIO OF THE ROYAL ACADEMY OF ST CECILIA, ROME,
SOCIO ONORARIO SOCIETA DIDASCALICA ITALIANA,
ACADEMICO CORRISPONDENTE OF THE ACADEMY OF THE
ROYAL MUSICAL INSTITUTE AND ORDINARY MEMBER OF THE
ORIENTAL ACADEMY OF FLORENCE,
SOCIO CORRISPONDENTE OF THE ROYAL ACADEMY OF RAFFAELLO, URBINO,
ITALY, REVERENDITO OF THE ROYAL UNIVERSITY OF PARMA,
SOCIO CO-OPERATORE OF THE ACADEMY OF PITTAGORICA, NAPLES,
SOCIO ONORARIO OF THE PHILHARMONIC ACADEMY OF BOLOGNA,
HONORARY MEMBER OF THE ARCHAEOLOGICAL SOCIETY OF ATHENS, GREECE,
SOCIO ONORARIO OF THE ROYAL ACADEMY OF PALERMO, SICILY,
PATRON OF THE ATHENAEUM OF THE ROYAL UNIVERSITY OF SASSARI,
SARDINIA, AND HONORARY MEMBER OF THE
PHILHARMONIC SOCIETY OF MELBOURNE, AUSTRALIA, &c., &c., &c.

PART I.

CALCUTTA.

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ଗଣିମାଳା

ଅର୍ଥାତ

ରତ୍ନ ବିଜ୍ଞାନ - ପ୍ରଶ୍ନ ।

ଆଶୀର୍ବାଦମୋହନ ଠାକୁର, ପିଉଜିକ୍ ଡାକ୍ତାର,
ମାଇଟ୍ କମ୍ପ୍ୟୁଟର ଅବ୍ ଦି ଅର୍ଡାର ଅବ୍ ଲିଓପୋଲିକ୍ ଅବ୍ ବେଳୁଜିଯମ,
ମାଇଟ୍ ବ୍ୟାଥାର ଅବ୍ ଦି ଫାଟ୍ କ୍ଲୁସ ଅବ୍ ଦି ଅର୍ଡାର ଅବ୍ ଆସରାଟ୍ ଅବ୍ ସାଂକ୍ଷସନି,
ଗିତେଲିତ୍ ଅବ୍ ଦି ଇଞ୍ଜିନିୟରିଟେଲ ଅର୍ଡାର ଅବ୍ ମେଲ୍‌କିଭିଡ଼ ଅବ୍ ଟାର୍କି,

ଖ୍ୟାତମେଧେର ମାଇଟ୍ ଅବ୍ ଦି ଅର୍ଡାର ଅବ୍ ବସବମାଳା,

ମେଗାଲେର ମାଇଟ୍ ଅବ୍ ଦି ଏଥୀ ଅଭାବ ଅବ୍ ଶରସ୍ତୀ, ମନ୍ଦୀତ ମାଇଲ, ମନ୍ଦୀତ ଶାଗର ;

ବନ୍ ମନ୍ଦୀତ ବିଦ୍ୟାଲୟରେ ଅନ୍ତିଷ୍ଠାତା ଓ ମ୍ୱାତାପଣ୍ଡି,
କଲିକାତାର ଇଉନିଭାର୍ଟ୍‌ମିଟ୍ର କେଳୋ, ଅମରେଲି ମାର୍କିଟ୍‌ଟ୍ରେଟ୍, କଟିମ ଅଥ ଦି ପିସ,
ଏଟ ପ୍ରିଟ୍‌ବ୍ ଓ ଆଯ୍‌ର୍‌ଲାଙ୍‌ଗେର ରାଜ୍ ଆସିଯାଟିକ୍ ସୋସାଇଟିର ମେହର,
ପାଇତ୍ୟେର ରାଜ୍ ସୋସାଇଟିର କେଳୋ ;

ଶ୍ରୀଜନେର ରାଜଧାନୀ ହୃଦୟମେର ମନ୍ଦୀତ ବିଦ୍ୟାର ଏକାଡେମିର ଅମରେଲି ମେହର,
ଶ୍ରୀଲେର ରାଜଧାନୀ ପାଇସେର ଆକିଲାର ଡିଲା ଇନ୍‌ଟ୍ରୁକ୍ସନ୍,

ପବଲିକ୍ ଓ ଏକାଡେମିର ଆକିଲାର,
ବେଳୁଜିଯମେର ପିପ୍ ମାହିତ୍ୟ ବିଜ୍ଞାନେର ରାଜ୍ ଏକାଡେମିର ଏସୋଲିଷେଟ୍ ମେହର,
ଆମଈର୍‌ଭାବେର ମନ୍ଦୀତ ବିଦ୍ୟାର ସୋସାଇଟିର କରେଲାପାତ୍ର ମେହର,

ରାଜ୍ ଫାଇଲରକିଲେନ ଏଥ୍‌ର୍‌ଆକିଲେନ ଭାବତ ବର୍ଷାର ଇନ୍‌ଟିଟ୍‌ଯେସମେର କରେନ ମେହର,
ମିନିଜ୍‌ମଗରେର ବିଶ୍ୱବିଦ୍ୟାଲୟର କରେଲାପାତ୍ର ମେହର,

ରୋଧ ରାଜ୍‌ଯ ସେନ୍ ମିଲିଲିରୀର ରାଜ୍ ଏକାଡେମିର ସୋଲିଓ ଅମରେଲିଓ,
ଇଟୋଲୀ ରାଜ୍‌ଯ ସୋସାଇଟୀ ଡିଲାକ୍‌ମିକାର ସୋଲିଓ ଅମରେଲିଓ,

ଲୋରେଲ ମାରେର ରାଜ୍ ପିଉଜିକ୍‌ଲେନ ଇନ୍‌ଟିଟ୍‌ଯେଟ୍ ଏକାଡେମି
ଏକାଡେମିକୋର କରେଲାପାତ୍ର, ଓ ଓରିରୋଟ୍‌ଟାପ ଏକାଡେମିର ଅଭିନବି ମେହର,

ଇଟୋଲୀର ଉର୍ବିଯୋର ରାଜେନ୍‌ରୋଟ ରାଜେନ୍ ଏକାଡେମିର ସୋଲିଓ କରିଲାପାତ୍ରଟି,
ପାର୍ଶ୍ଵଦାର ରାଜେନ୍ ବିଶ୍ୱବିଦ୍ୟାଲୟର ବେଚିଥେରିଟେ,

ମେଲ୍‌ମୁ ରାଜେନ୍ ପିଟୋଗୋରିକାର ଏକାଡେମିର ସୋଲିଓ କୋରାପାର୍ଟିଟ,
ବୋଲୋଗ୍‌ମାର କିନ୍‌ହାର୍‌ମିଲିକ ଏକାଡେମିର ସୋଲିଓ ଅମରେଲିଓ,

ଲୀଲେର ଏଥେଳ ନାମରେ

ଆର୍‌ଟିଇମିଲିକିଲେନ ସୋସାଇଟିର ଅନରେଲି ମେହର,
ମିଲିଲି ହୀପାର ପାଲାର୍‌ଫିଲ ରାଜେନ୍ ଏକାଡେମିର ସୋଲିଓ ଅମରେଲିଓ,

ନାଭିନୋରା ହୀପାର ମେଲେରି ବିଶ୍ୱବିଦ୍ୟାଲୟର ପେଟ୍‌ର୍‌
ଅଟ୍‌ମିଳାର ମେଲେରୋଟିଲେର କିନ୍‌ହାର୍‌ମିଲିକ ସୋସାଇଟିର ଅନରେଲି ମେହର,

ଇତ୍ୟାପାରିବିକର୍ତ୍ତକ ଅନ୍ତିମ ।

କଲିକାତା'ର ଏହୁକାର କର୍ତ୍ତକ ଏକାଶିତ ।

भूमिका ।



चार्याणां पुराणादिशास्त्राकरेभ्यो इतान्याहृत्येवं “मणिमाला” हिन्दी-
राजी-संस्कृत-बङ्गीयभाषाचतुर्दशसूत्रैर्यथिता । प्रतिरक्षविवरणाते
रचनाया दृष्टासम्पादनार्थं यन्यिखरूपमितरोपीयरक्षतत्त्वविदां मतं
सम्मिवेशितं । यस्यश्वे मात्रायाधितरक्षविवरणकर्त्तव्यनपरिशेभितमध्यमणि-
रूपपरिशिष्टकं योजितम् ।

ग्रन्थकारः ।



भूमिका ।

आर्य-जातिका पुराण, और यन्य अन्य प्राचीन रूप आकरसे इति
सब सङ्गृह करके यह “मणिमाला” वाँटेजी, हिन्दो, बाङ्गाला और
संख्या यह चारों भाषा रूप चारों सूत्र करके बनाया। प्रथेक
इति के धर्णाके शेषभागमे इच्छाकर दृष्टा करनेके बासे इउरोपका
इतिहास यद्यित सौगते मत यन्य रूप कल्पित भये। यह मालामे
नाना इति के विषयका बोल करके परिशोभित मध्यमणिके रूप इक
परिशिष्ट संयुक्त भया।

अन्यकार ।

P R E F A C E.

THIS "Mani-málá" (Chain of Gems) has been strung on the four-fold thread of English, Bengali, Hindi and Sanskrit languages, with the gems obtained from the precious mines of the Puráñas and other classic works of the Hindus. At the end of the description of each class of gems have been inscribed the views of the European authorities thereon as a knot in order to compactness. To the whole has been attached a Pendant forming the supplement, replenished with miscellaneous information on diverse kinds of gems.

S. M. TAGORE.

ভূনিকা ।



আর্যজাতির পুরাণ ও অন্যান্য পুরাতন শাস্ত্রসমূহকগ আকের হইতে
বহু সমুদ্দায় আহবণপূর্বক এই “মণিমালা” ঈংরাজী, বাঙালী, হিন্দী ও
সংস্কৃত এই চারি ভাষাকগ চারি গাছি স্থানবা প্রথিত হইয়াছে।
প্রত্যেক রহের বর্ণনাব শেখভাগে ইচ্ছার মৃচ্ছা সম্পাদনের নিমিত্ত
ইউরোপীয় ব্রহ্মবিদ্বিগের মত প্রহিন্দপে কলিত হইয়াছে। এই
মালাতে মানা ব্রহ্মবিদ্বিশী বর্ণনা বাবা পরিশোভিত মধ্যমণিকগ
একটা পরিশীষ্ট সংযুক্ত হইয়াছে।

গুহকার ।



J.

THE HON'BLE SIR ASHLEY EDEN, K.C.S.I.,

Lieutenant-Governor of Bengal,

THIS

MANI-MÁLÁ'

Most RESPECTFULLY DEDICATED

BY

HIS MOST GRATEFUL

AND

OBLIGED SERVANT

THE AUTHOR.

सूचीपत्रम्।

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PART I.

मणिमाला ।

मङ्गलाचरणम् ।

अज्ञानधान्त हन्ती विधिहरिगिरिश्च सूत्रमाना प्रशान्ता
ये तामोजे वसन्ती हिंसकरसुखचि अतेष्ठूपादता या ।
बीषादण्डं दधाना कभु हठममलं मुक्तकं विभृतो ता
घन्दे वाणी प्रसन्ना परिहरति यथाजातता ग इदाति ॥

जो अज्ञानरूप आधेरेको नाश करति है, बह्या, विष्णु
और महेश सबदा जाहा सुनि करते रहते है, जिस्को
मूरत अति शान्त है, जो सफेद कमलफुलको धनमे वास
करति है, जिस्के अङ्गकी किरण चन्द्रमाके समान शुद्ध
वर्ण, जिस्का सर्वाङ्ग सफेद गहनेमे भुपित है, और जिस्के
कमलके समान छायमे कभी वीण और कभी उम्दा मुक्तक
शोभा देति है, वह प्रसन्न होकर मनुष्यको मुख्ताको नाश
और कल्पाण करे, वही वाग्वादिनी सरस्वती देवीको
वन्दना करता हो ।

MANI-MÁLÁ,

or

A Treatise on Gems.

THE INVOCATION.

HEAIL to the goddess who chases away the darkness of ignorance ! Her, who is ceaselessly adored by the Holy Triad, whose form is gentleness, who dwells constantly in the lotus forest, whose lustre resembles that of the moon, whose person is decked all over with milk-white ornaments, whose hand sometimes holds the hard handle of the *Vindá*, at others, the neat volume, whose favor reclaims people from ignorance and brings about their good, —hail to the word-presiding goddess, Saraswati !

* * * * *

যিনি অজ্ঞানতাকপ অঙ্ককাব বিনাশ করেন, অঙ্কা, বিঙ্গু ও মহেশ্বর সর্বদা যাহাব স্তব করিয়া থাকেন, যাহাব মূর্তি অতি প্রশাস্ত, যিনি শ্঵েতকমল-কাননে নিবন্ধন বাস করেন, যাহাব অঙ্গের আভা নিশাকবসন্দৃশ, যাহাব সর্বাদ্য শ্঵েত অলঙ্কাবে ভূষিত, যাহাব কব কমলে কথন কাঠিন দীপ্তি দণ্ড, কথন বা পবিচ্ছন্ন পুস্তক শোভা পায়, যিনি প্রদৰ্শ হইলে মানবগণের মূর্খতা নাশ ও কল্যাণ বিধান করেন, সেই বাণ বাদিনী সরবরাতীদেবীকে বন্দনা কৰি ॥

मूलम् ।

रत्नं निधारयेत् कोपे शुद्धं सगुणसद्वर्यं ।
सद्रुद्वानामतो जाति गुरुं तेषा परीक्षयेत् ॥ १ ॥

सुखदा मण्यं शुद्धा दुखदा दोषशालिनः ।
अतो मणीना वक्ष्यामि सच्चाणादीनि तत्त्वतः ॥ २ ॥

तत्त्वादै रत्नजातय ।

यज्ञमुहागोमेदमपद्मरागा उमरकता प्रीका ।

अपिचेन्द्रनीलमणिवरयैदूर्यांशु सुप्तरागास्य ॥ ३ ॥

फक्तेतनं सपुत्रकं रधिराख्यसमन्वितं तथा स्फटिकं ।

यिद्वृभमणिच यदादुद्दिष्टं सप्रदे तज्ज्ञे ॥ ४ ॥

तरुजमा ।

भमस्त रत्नको ज्ञात और युण पद्मसे परीक्षा यरके
जी विभुद्ध और युणपुक्त बोध होए, वही उम उआजानेमे
रख्नेके योग है ॥ १ ॥

वे अचेष रत्न जियपकार भक्तुयके नानाप्रकारके
भुपका निदान है, उसी प्रकारसे दीपद्युक्त रत्न नाना-
प्रकारके दुषका रेतु है; अतण्ड रत्नका यदार्थ सच्च-
षादि लिपा जाता है ॥ २ ॥

रत्नवा ज्ञत ।

रत्न परीक्षा-यशित यहते हैं, के हीरा, मति, गोमेदव्-
भाषक्, पाद्मा, नीम् या लोचा, लघुनिया, दीपराज,
कर्त्तव्य, ताम्हा, नरम्, र्फटिक्, और सुंगा पदार्थकी रत्नमे
गर्भत है, और ददृष्टकं यज्ञय और तद्वाम करते हैं ॥ ३ ॥

TRANSLATION.

1. Of the various kinds of gems, those only that, on examination, turn out to be sterling, should be treasured up.

2. As a pure jewel is a source of manifold blessing to man, so a faulty one is the cause of diverse troubles. I shall therefore expose the real properties of precious stones.

3—4. According to authorities in the science of precious stones, the following classification well nigh exhausts the more important ones : diamond, pearl, zircon, ruby, emerald, sapphire, cat's eye, topaz, cymophane, garnet, spinel or balas ruby, quartz and coral.

অস্ত্রাদ ।

প্রথমে রত্ন সমুদায়ের জাতি এবং গুণ পরীক্ষা করিয়া যে গুলিকে বিশুল্ক ও গুণযুক্ত বলিয়া বোধ হইবে, তৎসমুদায়কেই ধনাগাবে হাপন করা বিধেয় ॥ ১ ॥

বিশুল্ক বত্র যেমন মানবগণের অশেষ ঝুখের নিরান, দোষাদিত বত্রও তজ্জপ নানা ছুঁথের হেতু; অতএব রত্নসমূহের যথার্থ লক্ষণাদি বলা যাইতেছে ॥ ২ ॥

রত্ন পরীক্ষক পদ্ধিতেবা হীবক, মুক্তি, গোমেদ, মাণিক বা চুণি, পামা, নীলমৃ বা নীলমণি, লভনেবা বিড়ালচন্দ্ৰ, পোখ-রাজ, কর্বেতন, তামড়া, নৱমচূণি, ফাট্টিক ও পলা প্রভৃতিকে রত্নমধ্যে পরিগণিত করেন, এবং অতি ধনসহকাবে এই সকল বস্ত্রের অনুসন্ধান ও সংগ্ৰহ কৰিতে বিধি দেন ॥ ৩ ॥ ৪ ॥

मूर्खम् ।

आदतिवर्णै प्रथमं गुणदोषे तत्फलं परीचा च ।
 मूर्खस्थ रबकुश्लैर्विज्ञेय सर्वरबाना ॥ ५ ॥
 कुलगने पूपजायन्ते यानि चापहते इहनि ।
 दीपैस्तान्युपद्यज्यन्ते हीयन्ते गुणसम्पदा ॥ ६ ॥
 परीचा परिशुद्धाना रबाना एविवीभुजा ।
 धारणं संग्रहो वापि कार्यं त्रियमभीप्रस्ता ॥ ७ ॥
 शास्त्रज्ञाः कुशलाद्यापि रबभाजः परीचकाः ।
 त एव मूर्खमाचायाम्बेत्तारं परिकल्पिताः ॥ ८ ॥

तद्वज्ञमा ।

रबपार्थी पण्डित पहिले रबका कर्त, रङ्ग, छनर,
 अयेष और नफा, नोकशान परीचा कर्के वाद उस्के
 किसत करेंद्रे ॥ ५ ॥

जो रब कुदिन और कुचानमे पथदा होता है, वोर्ट
 रब गुणहीन और दीपी होते हैं ॥ ६ ॥

जो राजा अपने महलको कामना करते हैं, उन्होंको
 उचित है, पहिले रबकी परीचा कर्के उस्मे जो
 निर्दाय होए, उसीकी संग्रह और धारण करेंद्रे ॥ ७ ॥

जो मनुष्य रबभास्त्रमे निपुण, सर्वदा रबका
 व्यवहार करते हैं, विहृ रबका केया दाम उचित
 है, उस्के विदेय जाननेशाके, और रबदेनमे परिपक
 है, वही खोग रबपार्थी है ॥ ८ ॥

TRANSLATION.

5. The worth of gems is ascertained by persons skilled in the knowledge of them, after examination of their figure, color, flawlessness or otherwise, and the effects deducible therefrom.

6. Stones originating on inauspicious days and at unlucky moments are not only void of any beneficial quality, but are positively harmful.

7. Those princes that are desirous of securing good fortune, should procure and wear jewels of spotless chastity.

8. Only such persons as have mastered the knowledge of gems, use them habitually, can judge their value with precision, and are skilled in the lapidary art, should be reckoned as connoisseurs of precious stones.

অনুবাদ।

রঞ্জিতেরা পথমে রঞ্জের আহতি, বর্ণ, শৃণ, দোষ এবং শুণদোষের ফলাফল পরীক্ষা করিয়া পশ্চাত মূল্য নিকলপন করিবেন ॥ ৫ ॥

যে সকল রঞ্জ কুদিনে কুলঘে উৎপন্ন হয়, সেই সকল রঞ্জই গুণহীন অথচ দোষাধিত ॥ ৬ ॥

যে রাজা নিজ মন্দির কামনা করেন, তাহার কর্তব্য, অগ্রে রঞ্জের পরীক্ষা করিয়া তদ্বাদ্যে যে গুলিকে বিশুল্প বলিয়া বোধ হইবে, সেই গুলিই সংগ্ৰহ বা ধারণ করেন ॥ ৭ ॥

যে সকল ব্যক্তি রঞ্জশাস্ত্ৰনিপুংস, সর্বদা নানারঞ্জের ব্যবহার করেন, কেন্ত রঞ্জের কিলুপ মূল্য হওয়া উচিত, ইহার বিশেষজ্ঞ, রঞ্জছেদন-পরিপন্থ তাহারাই রঞ্জ-পরীক্ষক বলিয়া পরিগণিত হইতে পারেন ॥ ৮ ॥

रवानां एषदोषप्रभावते जननामिदानिदे भवित्वमहंत इति प्रकटीकर्तुं
यथैव स्यमन्तकोपाख्यानचहृतम् ।

सूचम् ।

स्यमन्तकोपाख्यानम् ।

अनमित्रान्निष्ठः निष्ठस्य प्रसेनसचाजितौ । तस्य च सचा-
जितस्य भगवानादित्यः सखा अभवत् । ६ ।

एकदा तु अमोघेस्त्रौरसंश्रयः सूर्यं सचाजितसुष्टाव ।
तन्मनस्ततया च भास्यानभिष्टूयमानोऽग्रतस्तस्यतस्यौ । अस्य-
मूर्त्तिधर्त चैनमालोक्य सचाजितः सूर्यमाह यथैव व्योमि-
त्वा वक्षिपिण्डोपममहमपश्य तथैवाद्याग्रतो गतमप्यच न
किञ्चिङ्गवता प्रसादीकृत विशेषमुपलब्धयामि । १० ।

रत्नोंके एषदोषके समावेक्षणोंके रुप और अरुप होने के, यह
बत मत्ताए करणेकेसे यह जानहोमे स्यमन्तकके वयान योग किया है ।

तदृज्ञामा ।

अनमित्रका लेढ़का निष्ठ, और निष्ठके दो लेढ़के।
वहेका नाम सचाजित, और छोटेका नाम प्रसेन । भगवान्
सूर्यदेव सचाजितके परम मित्र थे । ६ ।

एक समये सचाजित समुद्रके किनारे घटे कर सूर्यग्रकी
आराधना करते थे। एकदिन होकर सूर्यग्रका स्तोत्र
पठ करते थे, उस समये सूर्योदयके पाश आये। सचा-
जितने सूर्यग्रकी मूर्त्ति स्यष्टभावे नादेष्वकर कहा, "भगवन्!
मैं आकाशमे आपको जिसतरहसे आगके पिण्डके समान
देखता हूँ, आज आप हमारे सामने मौजुद हैं, लेकेन
उस परभी मैं आपको उसी तरहसे देखता हूँ।" आपके
कृपाका कोई चिङ्ग मैंने नहि देखा ।" १० ।

In order to illustrate the influence which gems exercise over the destinies of individuals, I shall narrate the history of the classic gem, *Syamantaka*.

TRANSLATION.

The History of Syamantaka.

9. Nighna, the son of Anāmitra, had two sons, Satrājita and his younger brother Prasena. A great intimacy is said to have subsisted between Satrājita and the divine sun.

10. Once Satrājita took up his abode in the sea-coast for the purpose of spending his time in worshipping the sun. After he had prayed long and intently, the 'king of day' appeared before him. Satrājita, not perceiving the god distinctly, said,— "Lord, why, notwithstanding your personal appearance before me, do I see in you the same globe of fire that crests the welkin? I see no signs of your favor."

ইহুন্মূহের পুনৰ্দোষ প্রভাবে হানবগণের শুভাশৃঙ্খলা যটমা হইতে পারে, তাহাই অকাশ করিবার জন্য এস্থলে স্যামন্তকোপাধ্যায় ঘোষিত হইল।

অনুবাদ।

স্যামন্তকোপাধ্যায়।

অনমিত্রের পুত্র নিল, নিলের ছুই পুত্র, জ্যোষ্ঠের নাম সত্রাজিত ও কনিষ্ঠের নাম প্রদেশ। ভগবান् সূর্যদেব সত্রাজিতের পরম মিত্র ছিলেন। ৯।

এক সময়ে সত্রাজিত সমুদ্রবৃক্ষে অবস্থান করিয়া সূর্যের উপাসনা করেন। একাগ্রচিত্তে স্তুতিপাঠ করাতে দিবাকব তাঁহার সমিহিত হইলেন। সত্রাজিত দিবাকবের সূর্তি স্পন্দনা দেখিতে না পাইয়া বলিলেন, ভগবন्! আমি নভোমণ্ডলে আপনাকে যে প্রকাব অগ্নিপিণ্ডসূর্য দেখিতে পাই, আজ আপনি আমার সম্মুখে উপস্থিত হইয়াছেন, কিন্তু তথাপি আপনাকে দেইকপই দেখিতেছি। আপনাব প্রসন্নতাব কোন চিহ্নই দেখিতে পাইতেছি না। ১০।



मूर्खम् ।

इत्येवमुके (भगवता) सूर्योऽनि जकण्ठादुन्मुच्य स्थमन्तक-
नामा मणिरवतार्यं एकान्ते न्यस्ता । ततस्त्रामातास्त्रोऽज्ञात-
क्षस्वपुषं ईपदापिङ्गलनयनमादित्यमद्राचीत् । कृतप्रणि-
पातस्त्रावादिकञ्च सच्चाजितमाह भगवान् वरमस्त्रान्नोऽभिमतं
दृशीपूर्णिति । स च तदेव मणिरत्नमयाचत । स चापि तस्मै तत्
दत्त्वा विचति स्त्रं धिष्णुप्रमाहरोऽ । ११ ।

सच्चाजितोऽपि अमलमणिरत्नसनाथकण्ठतया सूर्यं इव
तेजोभिरशेषपदिगन्तराण्णुद्भासयन् हारका विवेश । १२ ।
तत्त्वज्ञमा ।

सच्चाजितके इस् तरहक कहनेसे सूर्यदेवने अपने
गलेसे स्थमन्तकनामे मणि खोनकर रख दि । बाद उसके
सच्चाजितने सूर्यदेवका प्रत्यक्ष दर्शन किया । उनका रड
ताबेके समान घोड़ा लाल और लज्जाल, छोटा कद, आँख
घोड़ी पिङ्गलबर्ण, अर्थात् घोड़ा नीला और बज्जत् पीला
मिला जया । बाद उस् के सच्चाजितने प्रणाम करके सुन्ति
किया, तब सूर्यदेवने उनको कहा, के सच्चाजित ! तुम हमसे
अपने इच्छापूर्वक वर मांगो । सच्चाजितने सूर्यदेवकी
यह बात शोनकर वही मणिरत्नको मांगा । सूर्यदेवने सच्चा-
जितको वह मणि दिकर अपने स्थानको गमन किया । ११ ।

सच्चाजित उस् बेकीमत मणिरत्नके अपने गलेमे
पहरतेही सूर्यके समान नेजस्ती छोकर अपने तेजको
चारों ओर प्रकाश करते जड़ये हरका नगरीमे दाखिल
जये । १२ ।

TRANSLATION.

11. On being thus accosted, the divine sun took out the gem *Syamanlaka* from his neck, and laid it out. Satrájita could now see his real form. His complexion was reddish like copper, and lustrous ; his body was under the middle stature ; his eyes were slightly tawny. After Satrájita had worshipped him duly, the divinity said,—“Satrájita, do you ask for some recompence for your merit.” Satrájita therupon asked for the gem. The sun accordingly gave it him and went away.

12. On wearing the jewel over his neck, he appeared resplendent like the sun, and entered Dváraloka

অমৃতাম !

সত্রাজিত এই কথা বলিবামাত্র সূর্যদেব আপনার কণ্ঠে
হইতে শুনতেক মণি উঞ্চাচন করিয়া এক পাখে দাখিলেন।
তদন্তে সত্রাজিত সূর্যদেবকে প্রত্যক্ষ দর্শন করিলেন।
তাহার বর্ণ তাত্ত্বের ত্যাগ দৈয়ৎ লোহিত, উজ্জ্বল, শব্দীর ধৰ্ম,
চক্র দৈয়ৎ পিপলবর্ণ। অনন্তে সত্রাজিত প্রণিপাতপূর্বক
স্তবাদি করিলে সূর্যদেব তাহাকে বলিলেন, সত্রাজিত ! তুমি
আমার নিকট অভিনবিত বৰ প্রার্থনা কৰ। সত্রাজিত সূর্য-
দেবের এই বাক্য শ্রবণ করিয়া সেই মণিবহু প্রার্থনা করি
লেন। অর্ঘ্যনাও তদনুসারে সেই মণিবহু সত্রাজিতকে
প্রদান করিয়া দ্বাৰানে প্ৰস্থান কৰিলেন। ১১।

সত্রাজিত সেই অমন মণিবহু কণ্ঠে ধারণ কৰিবামাত্র
সূর্যের ঘায় তেজবী হইয়া যতেছে মশানিদ্ব উজ্জ্বল কৰিয়া
ধাৰণকানণৰোতে প্ৰবেশ কৰিলেন। ১২।

मूलम् ।

द्वारकावासिजनपदसु नमायानामवेच्य भगवन्तमनादि-
मुख्यं पुरुषोत्तमं अवनिभारावतारणायाश्चेत् मानुपरूप-
धारिणं प्रणिपत्याह भगवन् ! भगवन्तमयं नूनं द्रष्टुभाया-
त्यादित्यः । इत्याकर्णं प्रहस्य च तानाह भगवान् नायमादित्यः
सचाजितोऽवमादित्यदत्तं स्थमन्तकाख्यं महामणिं विभ्र-
द्द्वोपायाति । तदेन विच्छाः पश्यत इत्युक्ताच्चे यथुः । १३ ।

स च तं स्थमन्तकाख्यं महामणिमालनिवेशने चक्रे । १४ ।
प्रतिदिनश्च तन्मणिरत्नप्रवरमष्टौ कणकभारान् सूबति । १५ ।

तरुजमा ।

द्वरकानिवासी आदमी सचाजितको आते देखकर
एथूके भारके नाश करनेवाले अशूल्य भनुष्यरूप अनादि
पुरुषोत्तमके पास जाकर प्रणाम कर्के बोले, भगवन् !
आपके देसनेकेबाज्जे सूर्योदैव आते हैं । श्रीकृष्ण उनकी
बड़ बात गुनकर छाप्ते हास्ते बोले, तुम् लोग
जिम्मेको सूर्यं खेयान करते हो, वह सूर्यत्र नहि है, वह
राजा सचाजित है । उङ्गने सूर्योदैवकी दीङ्गयी स्थमन्तक-
नामे महामणिको पहरकर याहाँ आगमन किया है, इस-
लिये तुम लोग निर्भये उनको देखो । श्रीकृष्णकी इस्
बातको गुनकर सब द्वरकानिवासी चले गये । १३ ।

सचाजितने वही स्थमन्तकनामे महामणिको अपने
मकानमे रख्या । १४ ।

वही ऐष भणिरत्नु इर रोज आट भार सोणा
देता । १५ ।

TRANSLATION.

13. When the inhabitants saw him coming, they hastened to that Incarnation of the Deity and Bearer of our sins—Krishna, and, bowing themselves down before him, said,—“Lord ! the divine sun is coming hither to see you.” On hearing this, Krishna replied, with a smile, “He whom you take for the sun, is king Satrajita. He is coming hither, decked in the great gem obtained by him from the sun. You may therefore see him without fear.” Thus enlightened, they went their way.

14. Satrajita kept *Syamantaka* in his palace.

15. This matchless gem every day produced eight loads* of gold.

অহৰান।

ঘাৰকানিবাসী জনগণ সত্রাজিতকে আগমন কৱিতে দেখিয়া পৃথিবীৰ ভাৱ অবতরণেৰ জন্য অংশে মহুয়জলপী অনাদি পুৱনুৰ পুৱনুৰভূমেৰ সম্বিধানে গমন কৱত প্ৰণিপাত-পূৰ্বক বলিল, ভগবন् ! আপনাকে দৰ্শন কৱিবাৰ আশায়ে সূৰ্যদেৱ আসিতেছেন। শ্ৰীহৃষি তাৰানিশেৱ এই কথা শুনিয়া শ্ৰিতনুখে বলিলেন, তোমোৱা যাহাকে সূৰ্য বলিয়া বিবেচনা কৱিতেছ, তিনি সূৰ্য নহেন, রাজা সত্রাজিত। ইনি সূৰ্যদৃষ্ট শৰণকনামে মহামণি ধাৰণ কৱত এখানে আসিতেছেন, অতএব তোমোৱা অশাৰ কৰনে ইহাকে দেখ। শ্ৰীহৃষেৱ এই কথা শুনিয়া তাৰারা অহান কৱিল ॥ ১৩ ॥

সত্রাজিতও সেই শৰণকনামক মহামণি আপনার নিকেতনে ইলা কৱিলেন ॥ ১৪ ॥

সেই শ্ৰেষ্ঠ বণিৱেদ পত্ৰহ আট ভাৱ স্বৰ্গ প্ৰসৰ কৱিত ॥ ১৫ ॥

* Sanskrit, ১ রূপ = २३ Tolas = २,००० Pala of gold = १२.८८ grams.

मूलम् ।

तत्प्रभावाच्च सकलस्यैव राष्ट्रस्य उपसर्गा अनादृष्टि-
व्यालाग्निचौरुदुर्भिक्षादिभयं न भवति । १६ ।

अच्युतोऽपि तद्रत्नमुग्रसेनस्य भूषतेर्योग्यमेतदिति लिप्ता
स्वके गोचर्मेदभयाच्च शक्तोऽपि न जहार । १७ ।

सचाजितोऽप्यच्युतो मामेतत् याचिष्ठतीत्यवगतरत्नलीभ
सभ्वाचे प्रसेनाय तद्रत्नं दत्तवान् । १८ ।

तरजमा ।

स्वमन्तकमणिके प्रभावसे राजमे पाणि ना घर्षना,
साप, आग, चोर और दुर्भिक्षा इस सबका भय ना था । १६ ।

उस् महारत्नको राजा उग्रसेनके लायेक समझकर
श्रीकृष्णने उस्के लेनेके अभिलापो होकरभी जातके
भगड़के भयसे बाबजुद शक्ति और ताकतके उस्को जोरसे न
लिया । १७ ।

इस् मणि पर छायाको लोभ पद्धता ज्या है, समझते
हैं, के पीछे हमारे पास यह मार्यना करेंगे । इस् भयसे
सचाजितने अपने भाई प्रसेनको वह मणि दे दिया । १८ ।

TRANSLATION.

16. Through its magical influence, the kingdom became free from draught, serpents, conflagration, thieves and famines.

17. The gem having been deemed worthy of Ugrasena in the opinion of Krishna, he was anxious to have it, but the fear of family feud restrained him from taking possession of it by force.

18. "I understand that Krishna covets this jewel." Lest he asked for it of him, Satrajita transferred it to his brother, Prasena.

অস্ত্রবাদ ।

শুমকু-মণি-প্রভাবে রাজ্যনথ্যে অনাহষ্টি, সর্প, অগ্নি,
চোব ও দুর্ভিক্ষাদির ভয় থাকে না । ১৬ ।

দেই মহারাজ মহারাজ উগ্রসেনের উপযুক্ত বিবেচনায়
শ্রীকৃষ্ণ তাহা প্রাণাত্মলৌক হইয়াও ভাতিবিরোধ আশ-
কায় সামর্থ্যসহেও বলপ্রকাশ কবিয়া তাহা এহণ করি-
লেন না । ১৭ ।

এই মণিব প্রতি বৃক্ষের লোভ জন্মিবাছে, বুঝিতে
পাবিতেছি, পাছে আনাব নিকট ইহা প্রার্থনা করেন, এই
ভয়ে সত্ত্বাজিত নিজসৌন্দর্য অসেনকে তাহা সমর্পণ
করিলেন । ১৮ ।

मूर्खम् ।

तत्र शुचिना भ्रियमाणमशेषमुवर्णसुवादिकं गुणसुत्-
पादयति अन्यथा य एव धारयति तमेव हन्तीति । असा-
वपि प्रसेनः स्थमन्तकेन कण्ठासकोनाखमारच्छाटव्या धगया-
मगच्छत् । तत्र च सिहात् बधमाप । साश्वद्व तं निहत्य
चिंडोप्यमलमणिरत्नमास्याप्ने पादाय गन्तुमुद्यतः घट्चाधि-
पतिना जाम्बवता हटो धातितश्च । जाम्बवानप्यमलं तमणि-
रत्नमादाय स्थविलं प्रविवेश सुकुमारकसंज्ञाय च वालकाय
क्रीडनमकरोत् । १६ ।

तर्जमा ।

पवित्र धोकर पहरनेसे वह मणि चोणा देगी, उसके
विपरीत धोनेसे अर्थात् अगुह रहनेसे निश्चय उसके नाशका
कारण होगी । किसी समयमें प्रसेन वही मणि अपने गलेमें
पहरकर धोड़ेपर मयार धोकर शिकार खेलनेको बनाए
गये थे । बनमें याते ही एक सेरने उसको और उसके
धोड़ेके मारा, और उस मणिको मुहमें लेकर चला,
उसी समयमें भालुकके राजा जाम्बुवन्तने उसकी मारकर
उस निर्मल मणिको ले लिया, और अपने घरमें चला
गया । और सुकुमारकनामे अपने लेडेको खेलनेके
लिये इवयाले किया । १७ ।

TRANSLATION.

19. When worn by a clean man, it produces gold, but to an unclean person it indubitably proves fatal. On one occasion, Prasena, decked in this gem, rode a-hunting into the forest. There a lion slew both the horse and the horseman, and was about to depart holding the gem in his mouth, when Jāmbabān, king of bears, slew him in turn, took the spoil home to his cell and gave it to his son as a gewgaw.

অমৃতাদ ।

পবিত্র হইয়া ধারণ করিলে সেই মণিবজ্জ্বল হৃবর্ণপ্রসবাদি
করে, তদগুর্থায় অর্থাৎ অপবিত্র শ্বীরে ধারণ করিলে অব-
শ্যাই তাহাব বিনাশের নিদান হয়। কোন সময়ে প্রসেন
সেই শুমলক মণি নিজকঠে পবিধান করিয়া অশারোহণে
হৃগ্যাতিলাষে বনমধ্যে গমন করেন। বনমধ্যে প্রবেশ-
মাত্র এক সিংহ তাহাকে ও তাহাব অশ্যকে বিনাশ করিয়া
সেই মহামণি শুমলক মুখে ধারণপূর্কক গমন করিতে উদ্যত
হইলে ঝাক্কাধিপতি জায়বান্ তাহাকে বিনাশ কৰত সেই
অমল মণিবজ্জ্বল প্রহণ করিয়া নিজ আবাসগর্ত্তে প্রবেশ
করিল এবং হৃবুন্নারকনামে আজাজকে জীড়নার্থ প্রদান
করিল। ১৯।



TRANSLATION

20 When the Jadavas saw that the hour for Prasena's return had gone by, they concluded that, without doubt, Krishua had murdered him and appropriated the gem, he having been before known to covet it

21 When intelligence of this false accusation came to the knowledge of Krishna, he assembled the Jadu host and entering the forest by tracing the hoof marks of Prasena's horse, discovered the dead body of Prasena and his steed. By showing the prints of the lion's paws, he exculpated himself from the blame laid at his doors and then began to search for the lion guided by the paw-marks

অস্মিন।

প্রত্যাগমনকাল অতিজ্ঞাত হইলেও বখন প্রসেন প্রত্যাগত হইলেন না, তখন ধারতীয় যজ্ঞবণীয় ব্যক্তি পুরস্কৃত বলাবলি করিতে লাগিল যে, শ্রীকৃষ্ণ শুমতকের প্রতি অভিলাষ প্রকাশ করিয়াছিলেন, কিন্তু তাহা প্রাপ্ত হন নাই, অতএব আমাদিগের বিবেচনায় কৃষ্ণই প্রসেনকে বিনাশ করিয়া মণি প্রহর করিয়াছেন, অগ্নি কোন ব্যক্তি প্রসেনকে বিনাশ করে নাই। ২০।

শ্রীকৃষ্ণ এই মিথ্যাপূর্বাদের কথা কর্ণপুরস্কৃতায় শ্রবণ করিয়া যত্নসৈন্যস্থবেতে হইয়া প্রসেনের অশ্বের পদচিহ্ন অনুসাবে বনমধ্যে প্রবেশ করিয়া দেখিলেন, প্রসেন অশ্বের সহিত সিংহকর্তৃক নিহত হইয়া ভূমিতে পতিত বহিযাছেন। শ্রীকৃষ্ণ শব্দমতিব্যাহারী ব্যক্তিবর্গকে প্রসেনের হৃতদেহ ও সিংহের পদচিহ্ন দেখাইয়া নিজকলঙ্কাপন্যন করিলেন, পশ্চাত সিংহের পদচিহ্নানুসাবে তাহার অনুসরণ করিতে লাগিলেন। ২১।

TRANSLATION.

22. After proceeding some way, he lighted upon the carcass of the lion. Having regard to the rarity of such a gem as *syamantaka*, he then proceeded to search for the bear in the direction pointed out by the traces of his paws. After having advanced awhile, he stationed his army in a valley; and himself entered the den of the bear. When he had advanced only half way, he heard the following soothing-speech addressed to *Sukumāra* by his nurse :—

23. "Hush, child! Don't you know that the gem of which the prince of bears, your father, forcibly possessed himself by slaying the lion, has been given to you, and that now it is your own?"

অহৰাদ।

ଶ୍ରୀକୃଷ୍ଣ ନିଂହେବ ପଦଚିହ୍ନ ଧରିଯା କିମ୍ବଦୁର ଗନନ କରିଯା
ଦେଖିଲେନ, ନିଂହା କୋନ ବାନ୍ଧକର୍ତ୍ତକ ନିହତ ହଇଯା ଛୁମିତେ
ପତିତ ରହିଯାଛେ । ପରେ ମେଇ ସ୍ୟାମତକେର ଚର୍ଲଭଙ୍ଗ ଜାନେ
ବାନ୍ଧେର ପଦଚିହ୍ନବୁନ୍ଦାରେ ଗନନ କରିଲେନ । କିମ୍ବଦୁର ଗନନେର
ପର ଏକ ପର୍ବତମଞ୍ଚିହିତ ଭୂଭାଗେ ସମୁଦ୍ର ଯଦୁଶୈଘ୍ର ହାପନ
କରିଯା ବାନ୍ଧେର ପଦଚିହ୍ନବୁନ୍ଦାରୀ ହଇଯା ବାନ୍ଧେର ବିବରମଧ୍ୟେ
ଅବେଶ କରିଲେନ । ବିଶରେର ଅର୍ଦ୍ଧମାତ୍ର ଅବେଶ କରିଯାଇ
ଶ୍ରୀକୃଷ୍ଣକେର ପ୍ରତି ଧାତ୍ରୀର ନିମ୍ନଲିଖିତ ସାହୁନାବାଦ ଶୁଣିତେ
ପାଇଲେନ । ୨୨ ।

ଶ୍ରୀକୃଷ୍ଣାବକ ! ତୁମি ବୋଲନ କରିଥ ନା, ଏକ ନିଂହ
ପ୍ରଦେଶକେ ବିନାଶ କରିଯା ବେ ମଣିରଙ୍ଗ ଅହଣ କରେ, ତୋମାର
ପିତା ଦୁଃଖଗ୍ରାଜ ମେଇ ନିଂହକେ ବିନାଶ କରିଯା ମେଇ ମଣି
ଆନନ୍ଦ କରିଯା ତୋମାକେ ଦିଆଇନ, ଏକଣେ ଏହି ମଣିରଙ୍ଗ
ତୋମାରଇ ହଇଲ । ୨୩ ।

मूलम् ।

इत्याकरणं लब्धस्य मन्त्रकोदन्तोऽन्तं प्रविष्टः कुमारक-
क्रीहनकीकृतम् धाचीहसो तेजोभिर्ज्ञज्ञत्वमानं स्यमन्त्रकं
ददर्श । २४ ।

तस्मि स्यमन्त्रकाभिलाप्तचक्रुपमपूर्वं मुहूर्घमार्गतमवैत्य
धाची चाहि चाहीति व्याजहार । २५ ।

तदर्जनादश्ववणानन्तरद्वामर्पणं हृदयः स जाम्बवनाज-
गाम तयोद्य परस्य रुध्यतोर्द्योर्युद्यमेकविंशतिदिनान्यभवत् ।

वर्णमा ।

श्रीकृष्णने यह बात मुनतेही स्यमन्त्रक मणिका ढाल
मालुम करके गुहामें प्रवेश किया । देखा, वही स्यमन्त्रक
मणि लेद्वकेके खेलनेके लिये दाईंके छाथमें है, और उसके
तेजसे चारों तरफ प्रकाशमान है । २४ ।

दाईंने देखा के एक आदमीके जिसको नहि कभी देखा
था, फक्त उस मणिकी देखता है, इसको बचाओ, हमको
बचाओ ऐसा सोरकर उठी । २५ ।

जाम्बवन्त दाईंका ऐसा भौर मुनकर क्रोधातुर होकर
उमीदम उम् जगद् आ मौजद् झया; और श्रीकृष्णसे हन्तु
युद्ध करने लगा । और वह खदाईं एकिश दिनतक झड़ ।

TRANSLATION.

24. On learning this, Krishna came forward, and found *syamantaka* lying in the hand of the nurse and illumining the spot.

25. When the eyes of the nurse fell upon a person whom she had never seen before, and who eyed eagerly the prize in her hand, she cried out, "help, help! O."

26. Alarmed by her cries, Jambabán immediately appeared on the spot, filled with wrath, and entered into a fierce combat with Krishna. This lasted for twenty-one days.

অনুবাদ।

ଶ୍ରୀହଙ୍କ ଏଇ କଥା ଶୁଣିବାମାତ୍ର ଶୁନୁଟକେବ ସଂବାଦ ଅବଗତ ହଇଯା ବିଲନଧ୍ୟେ ପ୍ରବେଶ କରିଲେନ, ଦେଖିଲେନ, କେଇ ଶୁନୁଟକ ବାଲକେର ଜୀଭାବ ନିରିତ ଧାର୍ତ୍ତ୍ରିହତେ ଘନ୍ତ ରହିଯାଛେ, ଏବଂ ତାହାର ତେଜେ ଚତୁର୍ଦ୍ଦିକ ଆଲୋକିତ ହଇଯାଛେ । ୨୪ ।

ଧାତୀ କେଇ ଅନୁଷ୍ଠାନିକ ଅର୍ଥ ଶୁନୁଟକର ଉପର ସତ୍ତ୍ଵଦୂର୍ଦ୍ଧି ପୁରୁଷକେ ଦେଖିଯା ଆମାକେ ରଙ୍ଗା କବ, ରଙ୍ଗା କବ, ବଲିଯା ଚିଂକାର କବିଯା ଉଠିଲ । ୨୫ ।

ଜାନ୍ମବାନ୍ ଧାର୍ତ୍ତ୍ରିନ ଏଇ ପଦାବ ମର୍ତ୍ତିତ ଚିଂକାର ଅବଧେ କ୍ରୋଧେ ପରିପୂର୍ଣ୍ଣ ହଇଯା ତଃକାଂ କେଇ ହାମେ ଉପାହିତ ହଇଯାଇ ଶ୍ରୀହଙ୍କଙ୍କ ନହିତ ଘୋରତର ବନ୍ଦବୁକ ଆରାଟ କବିଲ । କେଇ ଯୁକ୍ତ ଏକବିଂଶତି ଦିନ ଗତ ହଇଲ ।

मूलसृ

ते च यदुसेतिकास्त्र च सप्ताष्ट दिनानि तन्निष्क्रान्ति-
मुदीक्षमाणास्तस्यु'। अनिष्क्रममाणे च मधुरिपौ असाववश्य-
मच विलेऽत्यन्तनाशमासो भविष्यत्यन्यथा तस्य कथमेता-
वन्ति दिनानि शब्दुजये व्याक्षेपो भवतीति छताध्यवसाया
इरकामागता इतः छण्ण इति कथयामासु' । २६ ।

तदान्धवाच्य तत्कालोचितमखिलभुपरतक्रियाकलापं
चकुः । २७ ।

तत्र चास्य युध्यमानस्यातिथ्वादत्तविशिष्टपाचीपद्युक्तान्न-
तोयादिना छण्णस्य बलप्राणपुष्टिरभूत् । २८ ।

तरुजमा ।

और इधर यदुवंशोंयोंकी सेनाते श्रीकृष्णकी गुहाखे
बाजार होनेके इनतिजारमे सात आठ दिनतक काटा ;
जब देखा, के श्रीकृष्ण सात आठ दिनतकभी फिरकर नहि
आवे, तब उनलोगोंने तजबीज किया, के श्रीकृष्णने जहर
गुहामे अपना प्राण क्षोड़ दिया, जीते रहनेसे दुष्मनके
मारनेमे इत्ती देर नी होति, यही निदय करके उन-
लोगोंने उरकामे फिर आकर यह बात भसूरकी, के
श्रीकृष्णने प्राण क्षोड़ दिया है । २६ ।

श्रीकृष्णके भाईवन्धुने यह बात शुनकर उसीवक्त क्रिया-
करण अर्थात् आहुकर्म करहाता । २७ ।

भाईवन्धुने बजत् अहासे अन्न पानि श्रीकृष्णके डेत
दान किया। और बहौ अन्न पानि लहाइ करते छये
श्रीकृष्णके बलका मजबूत् करनेवाला छया । २८ ।

TRANSLATION.

When the Jadu army found that he did not return after a week had passed they concluded him dead, for had he lived, (thought they) he would certainly have returned by this time. Under this conviction, they returned to Dwáraká, and gave out that Krishna had given up the ghost.

27. On receiving this tidings, the friends of Krishna performed his funeral ceremonies

28. The various articles of food offered to his manes contributed but to impart a fresh accession of strength, while engaged in the combat.

অনুবাদ।

এখানে যদু সৈনিকেরা শ্রীকৃষ্ণের গর্ত হইতে নিষ্কুরণ অপেক্ষায় সাত আট দিন অতিবাহিত করিল। যথন দেখিল, শ্রীকৃষ্ণ সাত আট দিনের পরেও প্রত্যাগত হইলেন না, তখন তাহারা হিব করিল যে, অবশ্যই শ্রীকৃষ্ণ গর্তমধ্যে জীলা সম্বৰণ করিয়াছেন, জীবিত থাকিলে কখনই শক্রজয় করিতে তাহার এত বিলম্ব হইত না। এইকপে হৃতনিশ্চয় হইয়া তাহারা দ্বাবকায় প্রত্যাগমনপূর্বক এই কথা গুটাইয়া দিল যে, শ্রীকৃষ্ণ প্রাণ পরিত্যাগ করিয়াছেন। ২৬।

শ্রীকৃষ্ণের বদ্ধবাঙ্গবেরা এই কথা শ্রবণ করিয়া তৎকালোচিত প্রেতকার্য সমূদায় সম্পন্ন করিল। ২৭।

বদ্ধগণ অতি শ্রদ্ধাপূর্বকে অব্রপানাদি শ্রীকৃষ্ণের উদ্দেশ্যে দান করাতে তদ্বারা যুক্ত ব্যাপৃত শ্রীকৃষ্ণের বলাদির পুষ্টিসাধন হইল। ২৮।

मूलम् ।

इतरस्यानुदितमतिगुरुरपभिद्यमानस्यातिनिष्ठुरप्रहार-
पीदिनाखिलावयवस्य निराहारतया वलङ्घानिः । निर्जिनश्च
भगवता जाम्बवान् प्रणिपत्याह्यसुरसुरयक्षगन्धर्वराज्ञसा-
दिभिरप्यखिलैर्भगवान् न जेतुं शकः किमुतावनिगोचरैरस्य-
वीर्यैर्नरावयवभूतैश्च निर्यग्योन्यनुष्टुप्तिभिः कि मुनरस्मदिधै-
रवश्च भगवतोऽस्मात्स्वामिनो नारायणस्य सकलजगत्परा-
यणस्याग्नेन भगवता भवितव्यमित्युक्तः । २६ ।

त्र॒ञ्जला ।

भुषे ऊये और प्रथलबलधान श्रीकृष्णके बड़े भारी गङ्गा
मारमे तामाम बद्न छूर छूर होलाने से जाम्बुषन्त बल-
चौन ढोकर गिर पड़ा । श्रीकृष्णने अनायाम उसको परा-
जित किया । जाम्बुषन्त इस् तरहसे ढारकर श्रीकृष्णको
प्रणाम करके थोला, भगदन । जिस् समय सब मुर, अमुर, यक्ष
और गन्धर्व यगयरण प्राणीमात्र एकफटे ढोकर कभी आपको
पराजयकर नहि सके, तथ एवीके रहनेयामे कमताकत
मनुष्य-धाराति तिर्यग् चोनि-अमुमारो हम हैं से आदमी
आपको दारों, यह कभी उत्तेजने नहि आ सका । उमको
सब यद्योन छाड़ा है, छे लो सब जगत्‌का एकमात्र आधार
इमारा प्रभु वही नारायणके अंशके आप अपतार हैं । २७ ।

TRANSLATION

29 What through privation, and what owing to the many and deep wounds inflicted by his powerful adversary, Jāmbaban at length succumbed Being thus defeated, he bowed bumbly to Krishna, and said, "Lord! when all the Gods and Asuras,* Ja kshast† and Gundharvas‡ could not defeat thee, what is the chance of a weak beast like me, although in a human form? On my life, thou partakest of the nature of that Universal God who is the author of my life as of all else that breathe"

অম্বাদ ।

নিবাহাবে এবং প্রবল পরাজাত শ্রীকৃষ্ণের গুরুত্ব নিষ্ঠুৰ প্রহাবে সর্বাঙ্গ ক্ষতবিক্ষত হওয়াতে জাহ্ববান् এক বাবে নিষ্ঠেজ হইয়া পড়িল, শ্রতবাৎ শ্রীকৃষ্ণ অনায়াসেই তাহাকে পরাজিত করিলেন। জাহ্ববান্ এইকপে পরাজিত হইয়া শ্রীকৃষ্ণকে প্রণিপাতপূর্বক কহিল, ভগবন্ম! যখন সমুদ্রায হুব, অস্তু, যশ্চ ও গুরুর্ব প্রভৃতি প্রাণিষয় একত্র হইয়াও কখনই আপনাকে পরাজয় করিতে সমর্থ হয না, তখন যে, পৃথিবীহ, অন্নসৰ, নবাকাব, তিয়গ্রোনিব অনু সাবী অস্ত্রাদিৰ ব্যক্তি আপনাকে পরাজয় করিবে, ইহা কখনই সম্ভবপৰ নহে। আমাৰ নিষ্টয় বোধ হইতেছে, যিনি সমুদ্রায জগতেৰ একমাত্ৰ আধাৰ, আমাৰ প্রভু সেই নাবাযণেৰ অংশে আপনি আবিৰ্ভূত হইয়া থাবিবেন। ২৯।

* Adversaries of the Gods.

† Dem gods who are attendants on Kuvera the God of wealth and employed on the care of his garden and treasures.—(WILLIAMS.)

‡ Celestial musicians who form the orchestra at the banquets of the gods and who belong to Indra's heaven.—(ibid)

मूलभूत् ।

तस्मै भगवानखिलमवनिभारावतारमाचचक्षे । ३० ।

प्रीत्याज्ञितकरतत्त्वस्यर्थने न चैनमपगतयुद्धेदं चकार । ३१ ।

स च प्रणिपत्यैन मुनरपि प्रशाद्य जाम्बवतीं नाम कन्या
शृङ्खागमनार्घम्भूता ग्राहयामास । ३२ ।

स्यमन्तकमणिमण्यसौ प्रणिपत्य तस्मै प्रददौ । अच्युतो-
प्रथनिप्रणतात् तस्साद्यात्मपि तन्मणिरत्नमाद्यधनाय
जग्राह । ३३ ।

तद्वज्मा ।

श्रीकृष्णने जाम्बवन्तकी यह बात शुनकर कहा, कै
ष्ट्यीके बोझेके उतारनेकेवासे हम अंश अवतार छये
हैं । ३० ।

जाम्बवन्त श्रीकृष्णकी बातसे सन्तुष्ट होकर बदनपर
हाथ फेरकर युद्धका कष्ट दूर किया । ३१ ।

उस्के बाद जाम्बवन्त ईश्वीपर माथा रखकर प्रणाम
करके श्रीकृष्णको प्रसन्न करके उस्के मकानपर श्रीकृष्ण
आये हैं, इस कारण पूजाके स्वरूप अपनी लेढ़की जाम्ब-
वतीको दिया । ३२ ।

जाम्बवन्तने फेर प्रणाम करके स्यमन्तक मणिभी
श्रीकृष्णको हवाने किया । अगर के श्रीकृष्णने अपने
भक्तोंकी चिज लेना, गयेर मनामिफ समझो, लेकिन नाचार
होकर अपना कलंजा दूर करनेकेवासे वह मणि लेना
पड़ा । ३३ ।

TRANSLATION.

30. At this, Krishna frankly confessed to his incarnation for bearing the sins of this world.

31. Highly satisfied at thus frank avowal, Jámbabán began to shampoo Krishna's body, with a view to relieving the pain incident to the late combat.

32. Jámbabán again reverentially bowed, and, by way of paying suitable respect to Krishna for having condescended to come to his dwelling, bestowed on him the hand of his daughter, Jámbabati.

33. He also presented his divine guest with the gem *Syamantaka*. Although fully alive to the impropriety of depriving his friendly host of the jewel, Krishna was obliged to accept it, in order to wipe out the stigma that had attached to his name.

অচ্ছবাদ।

ত্রীরুঘ জাহুবানের এই কথা শুনিয়া তিনি যে, পৃথিবীৰ
ভাবাপনোদনেৰ জন্য অংশাবতাবকপে অবতীর্ণ হইয়াছেন,
এ কথা তাহাকে বলিলেন। ৩০।

জাহুবান् ত্রীরুঘেৰ বাক্যে প্রীত হইয়া অঙ্গে হস্তামর্ঘণ
দ্বাৰা তাহার সংগ্ৰামজনিত লেশ অপনীত কৱিল। ৩১।

তৎপৰে জাহুবান্ প্ৰণিপাতপূৰ্বক পুনৰ্বায় ত্রীরুঘকে
প্ৰসন্ন কৰিয়া তাহাব ভবনে যে, রুঘ আগমন কৰিয়াছেন,
তাহাব অৰ্য্যস্বরূপ জাহুবতী নান্মী নিজতনযাকে তাহাকে
সম্প্ৰদান কৱিল। ৩২।

জাহুবান্ পুনৰ্বায় কৃতপ্ৰণাম হইয়া শৰ্মন্তক মণিও
ত্রীরুঘকে প্ৰদান কৱিল। একৰূপ অনুগত ব্যক্তিব নিকট
হইতে দেই মণি এহণ অতিঅকৰ্তব্য বিবেচনা কৰিয়াও
ত্রীরুঘ শুন্দ আয়ুকলঙ্কপনোদনেৰ জন্য অগত্যা তাহা
এহণ কৰিলেন। ৩৩।

मूलम् ।

सह जाम्बवत्या द्वारकामाजगाम । भगवदागमनोऽनुत-
र्हपौत्र्कर्पस्य द्वारकावासिजनस्य कृष्णावलोकनानुच्छेषेवाति-
परिणतवयसोऽपि नवदौवनमिवाभवत् । आनकदुन्दभिज्ञ
दिष्टगादिष्टेति च सकलयादवाः स्त्रियस्य सभाजया-
मासुः । २४ ।

भगवानपि यथानुभूतमशेषवादवसमाजे यथावदाचचक्षे
स्यमन्ताकञ्च भचाजिताय दत्त्या मिथ्याभिशक्तिविशुद्धिभवाप
जाम्बवतीच्चान्तःपुरे निवेश्यामास । भचाजितोऽपि भयास्या-
भूतमलिनमारोपितमिति जातसक्लासः स्त्रियसुता सत्यभामा
भगवते भाव्या ददौ । २५ ।

तटजमा ।

उस्के बाद श्रीकृष्ण जाम्बवती सहित हरकामे फिर
आये । श्रीकृष्णके फेर आनेसे हरकानिवासी खोगके ऐसे
आनन्द छये, के बूढ़े आदमी जवानके ऐसे नाकतदार
होगये और तमाम यदुवंशी लूटी पुरुष बसुदेवके पास
जाकर बज्जत आनन्द जाहेर करने लगे । २४ ।

इस मणिके मध्ये जो जो झयाया, श्रीकृष्णने सबसे कहा ।
और सचाजितको वही मणि देकर अपने भुठ कलहूसे
छुटे । उस्के बाद जाम्बवतीको अन्तःपुरमे भेजवा दिया ।
सचाजितने जो श्रीकृष्णको भुठा कलहू लगायाया, उस्के
सबसे बज्जत भयभीत होकर अपनी लेदधी सत्यभामाको
इयाने कर दिया । २५ ।

TRANSLATION.

34. Then Krishna returned to Dwáráká with Jámabháti. His unexpected return infused such joy into the people, as made even the old young. All the men and women of the Jadu race flocked to Vasudeva and expressed their heart-felt congratulations.

35. Krishna now related all that had befallen the gem; and finally bestowing it on Satrájita, wiped out the 'damned spot' on his fair fame. He then sent Jámabháti to the inner apartments. Satrájita now became a prey to fear for having groundlessly blamed Krishna, and married his daughter Satyabhámá to him, by way of conciliation.

অনুবাদ ।

অনন্তর শ্রীকৃষ্ণ জাহ্ববতীর সহিত দ্বারকায় প্রতিগমন করিলেন। শ্রীকৃষ্ণের পুনরাগমনে দ্বারকানিবাসী জনসমূহের একপ আনন্দের হইল যে, শ্রীকৃষ্ণকে দর্শন করিয়া ইহুক ব্যক্তিরাও নব-যুবকের জ্ঞায় বলশালী হইল, এবং যত্থ-বংশীয় সমুদায় শ্রী পুরুষ বন্ধুদেবের নিকট গিয়া মহা আনন্দ প্রকাশ করিতে লাগিল। ৩৪।

এই গণিসমক্ষে যাহা যাহা ঘটিয়াছিল, শ্রীকৃষ্ণ সর্বসমগ্রে তাহা ব্যক্ত করিলেন, এবং সত্রাজিতকে সেই শুম্ভক মণি প্রদান কবিয়া নিজ মিথ্যাপূর্বাদ হইতে মুক্ত হইলেন। পবে জাহ্ববতীকে অন্তঃপুরে প্রেরণ করিলেন। সত্রাজিতও শ্রীকৃষ্ণের প্রতি অকারণ কলঙ্কারোপ করিয়া ছিলেন বলিয়া অত্যন্ত ভীতান্তকরণ হইয়া তাহাকে নিজ তনয়া সত্যভাবাকে প্রদান করিলেন। ৩৫।

मूलम् ।

तात्त्वाकूरकृतवर्गशतधन्वप्रसुखा याद्वाः पूर्वं वरद्यामासुः ।
ततस्तप्रदानादवज्ञातमात्मानं सत्यमानाः सचाजिते वैरानु-
वन्धं चक्रुः । अकूरकृतवर्गप्रसुखाद्य शतधन्वानमूर्च्छः अद्य-
मतिदुरात्मा सचाजिनो योऽस्माभिर्भवता चाभ्यर्थितोऽप्यात्मजा-
भस्मान् भवन्तं चाविगणय कृष्णाय दञ्जवान् । तदलमनेन
जीवता, घातयित्वैनं तन्महारत्नं त्वया किं न गृद्धिते ।
वयमप्यभ्युपपत्स्यामः यद्यच्युतस्तवापि वैरानुवन्धं करि-
थतीति । ३६ ।

तर्जना ।

अकूर, कृतवर्गी और शतधन्वा यदुवंशीयोंने पहिले
सत्यमामाके सादिकरनेके लिये सचाजितसे कहाथा ।
अब सत्यमामाको श्रीकृष्णके हावाले करनेने उन सभीने
आपनि वे इजती भमभकर सचाजितसे दुसमनी करनेको
तैयार झड़े । अकूर और कृतवर्गी वगयरह यदुवंशी
शतधन्वासे बोने, के देख, सचाजित बढ़ा दुरात्मा है ।
इन्होंने और तुमने सचाजितमे सत्यमामाकी दरखाक्ष कियी,
लेकिन उसने इस दोनोंमें से किसीको न दिया, और अबज्ञा
करके श्रीकृष्णकी दिया; इसलिये इसारे तुमारे सलामे
उमको जीता रखना मनामिफ नहि । खुब हो, जो उसको
मारकर वह मणि लेनेवो । अगर कृष्ण इस बाबमे
तुमसे दुसमनी करेंगे, तो इस साफ कहते हैं, के जरूर
इमरोग तुझारी मदद करेंगे । ३६ ।

TRANSLATION.

36. Akrura, Kritabarmá, Satadhanvá and other jádavas had before this sought the hand of Satyabhámá. Now seeing that Satrájita gave her away to Krishna, they felt insulted and plotted against the father. Akrura, Kritabarmá, &c., said to Sata-dhanvá—"Lo! Satrájita is a villain: see, he has given away Satyabhámá to Krishna, slighting us. Down with him! Why do you not slay him and possess yourselves of the matchless jewel held by him? If Krishna prove hostile to you, depend upon it, we shall be at your back."

অমুবাদ।

অক্রূব, কৃতবর্ণা ও শতধ্বা প্রভৃতি যাদবগণ পূর্বে সেই সত্যভামাকে বিবাহার্থ সত্রাজিতের নিকট প্রার্থনা করিয়াছিলেন। এঙ্গণে সেই কল্প শ্রীকৃষ্ণকে সমর্পণ করাতে তাহারা সকলে আপনাদিগকে অবমানিত বোধ করিয়া সত্রাজিতের প্রতি বৈরানুষ্ঠানে বত ইଲেন। অক্রূব ও কৃতবর্ণা প্রভৃতি যহুবংশীয়েদা শতধ্বাকে কহিলেন; দেখ, সত্রাজিত অতি দুরাঞ্চা, কারণ, তুমি এবং আমরা ইহাব নিকট সত্যভামাকে যাচ্ছে করিয়াছিলাম, কিন্তু সে তোমাকে ও আমাদিগকে অবজ্ঞা করিয়া এখন কি না কৃষ্ণকে সেই কল্প দান করিল; অতএব আমাদিগের বিবেচনায় ইহাকে জীবিত রাখা কর্তব্য নহে। তবে তুমি যে, কেন ইহাকে বিনাশ করিয়া সেই মহামণি গ্রহণ করিতেছ না, বলিতে পারিন না। যদি শ্রীকৃষ্ণ এ বিষয়ে তোমার সহিত বৈরতা করেন, আমরা মুক্তকঢ়ে বলিতেছি, অবশ্যই তোমার সাহায্য করিব। ৩৬।

मूलम् ।

एवमुक्तस्येत्यभावप्याह । जतुगृहदधानाञ्च पाण्डु-
नन्दनानां विद्विषरमायोऽपि भगवान् दुर्योगाधनप्रयत्न-
शैथिल्यार्थं कुल्यकरणाय वारणावतं गतः । ३७ ।

गते च तस्मिन् सुप्रमेव सच्चाजितं शतधन्वा जघान
मणिरत्नश्चाददे । पिण्डवधामर्घपूर्णं च सत्यभासा शीघ्रं स्यन्दन-
मारुद्धा वारणावतं गत्वा भगवतेऽहं प्रतिपादितेति अच्चान्ति-
मता शतधन्वना असत्पिता व्यापादितः तच्च स्यम-
न्तकमणिरत्नमपद्धतं । तदियमस्यावहासना । तदालोच्य यद्यच्च
शुक्रं तत् क्रियतामिति छण्णमाह । ३८ ।

तद्वज्ञना ।

शतधन्वने अक्षरकी यह बात शुनकर क्षुल किया ।
बाद उसके श्रीकृष्णने यह बात शुनके पाण्डवराण लाला-
रहमे ब्यलकर मरगये हैं । दुर्योगन जिममे फेर पाण्डुकी
तत्त्वास ना करे, इस अभिप्राय से इन्द्रप्रस्थमे आहु कराने-
यासे चले गये । ३७ ।

श्रीकृष्णके इन्द्रप्रस्थके जानेके बाद शतधन्वने मच्चा-
जितको छोते झडे भारकर स्यमन्तक मणिको चोराय
निया । सत्यभासा बापके मरेजानेके दुःखसे क्रोधातुर
चोकर उसी समये रथपर भयार दो इन्द्रप्रस्थको पञ्च-
गई, और श्रीकृष्णम् कहा, इमारे बापको तुझारे भाय
हमारे भादि होनेके भयहसे शतधन्वने भारडाला, अप
भाप इस बादमे जो भनासिष्ठ हो, शो कर्जीये । ३८ ।

TRANSLATION.

37. Satadbanvá consented. In the meanwhile, Krisbna with a view to confirming Durjyodhana in his belief that the Pándavas had been burnt to death in the house of lac, went to Báranábata in order to perform their funeral obsequies.

38. Taking advantage of his absence, Satadhanyá murdered Satrájita while asleep and took possession of Syamantaka. Satyabhámá, all grief for the death of her father, immediately went to Báranábata and said to Krisbna, "Satadhanyá has murdered my father and stolen the gem *Syamantaka*, because he gave away my hand to you; now, I leave it to you to do the needful."

অনুবাদ।

শতধাৰ্যা অকুলাদিৰ কথায় সম্মত হইলেন। পরে শ্ৰীকৃষ্ণ পাণবেৰা জঙ্গুগৃহে দৃঢ় হইয়াছেন, এই সম্বাদ শ্ৰবণে দুর্ঘোধন যাহাতে তাহাদিগেৰ অধৈবশে আৱ অধিক যত্ন না কৱেন, এই অভিপ্ৰায়ে পাণু-নন্দনদিগেৰ প্ৰেত-কাৰ্য্য কৱিবাৰ জন্য বাৰণাবতে গমন কৱিলেন। ৩৭।

শ্ৰীকৃষ্ণ বাৰণাবতে গমন কৱিলে পৱ, শতধাৰ্যা সন্তানিতকে শুণাৰহণ সংহার কৱিয়া শুমলকমণি অপহৱণ কৱিলেন। সত্যভাগা পিতৃবধূমৰ্য্যপূৰ্ণা হইয়া তৎক্ষণাৎ রথারোহণে বাৰণাবতে উপস্থিত হইলেন, এবং শ্ৰীকৃষ্ণকে কহিলেন যে, আমাৰ পিতা আপনাকে আমায় দান কৱাতে শতধাৰ্যা তাহাৰ প্ৰাণ বিনাশ কৱিয়া শুমলক মণি অপহৱণ কৱিয়াছে। এক্ষণে এ বিষয়ে আপনাৱ যাহা কৰ্তব্য হয়, কৱন। ৩৮।

मूलम् ।

तथा चैवसुकः परितु एत्तं करणोऽपि कृष्णः सत्यभासा-
ममर्पताम्बलोचनं प्राह सत्ये । ममैपावहासना नाहमेता
तस्य दुरात्मनं सहिष्ये । नद्यानुल्लङ्घन्वरपादर्प तत्कृतनीडा-
शयिणो विहङ्गा वध्यन्ते । ३६ ।

तदलभत्यर्थममुनास्तपुरतः शोकप्रेरितवाक्यपरिकरेण
इत्युक्ता हारकामभ्येत्य वस्तदेवमेकान्ते वामुदेवः प्राह वृग्या-
गतं प्रसेनमटव्या वृग्यपतिर्जिधान । सत्त्वाजितोऽयधुना
शतघन्यना निधनं प्रापितः । तदुभविविनाशात् तन्मणिरत्न-
मावाभ्या सामान्यं भविष्यति । ४० ।

तद्वज्ञमा ।

सत्यभासाको यह बात गुनकर मनही मनमे बड़त
सन्तुष्ट होकर बनावटको सुख आखे करके सत्यभासासे
योने, हे सत्ये । यह तुझारे चापका मारना नहि है,
बलके इमारि बेइजुदी है । इम कभी ऐसे दुरात्माका
अपमान मढ़ ना सकेंगे । गाढ़वो पहिने न कठनेसे उसके
रहनेवाले पचौको मारना सुमझोन है । ३६ ।

तुम अब इसमे दु छकी बात भत कहो । श्रीकृष्ण इस-
तरहसे सत्यभासाको शान्त करके हरका फेराकर यन
रामको एकान्तमे नेजाफर घोसे, ये प्रसेन सिंहके हाथमे
यनमे मरागया, और सधाजित शतघन्याक हाथसे बध
जया । इस कारण उसके मरेजानेये स्यमन्तक हमारे तुझारे
दो आदमीका ढोगा । ४० ।

TRANSLATION.

39. Although this intelligence-filled Krishna with delight, (the cause whereof will appear in the sequel), he feigned wrath and with blood-shot eyes, said, "O Satye! This proceeding of Satadhanvá has not disgraced your sire but me, and woe unto the wretch for it. Unless you ascend the tree where the bird has taken shelter, you can not kill it."

40. "Pray, forbear to bewail the loss of your father" Thus having soothed Satyabhámá, Vásudeva returned to Dwáráká and taking Baladeva aside, said, "Prasena, as you know, was slain in the forest by a lion, now Satrájita also has been killed by Satadhanvá. These two having died, *Syamantaka* will be ours."

অমৃতাদ।

সত্যভামা এই কথা বলিলে, শ্রীকৃষ্ণ মনে মনে অতি-শয় সন্তুষ্ট হইয়াও হৃজিম ক্ষেত্রভবে চক্ৰৰ্ঘ লোহিতবর্ণ কবিয়া সত্যভামাকে কহিলেন, সত্যে! ইহা ত তোমার পিতার অবমাননা নহে, আমাৱই অপমান কৰা হইয়াছে। আমি কদাপি সেই দুঃখাঙ্গুহ এই অবমাননা সহ কৰিব না। আশ্রয়তককে অগ্রে উলংঘন না কঞ্জিলে তদাভিত্তি পক্ষীকে কখনই বিনাশ কৰিতে পাবা যায় না। ৩৯।

তুমি আমাৰ নিকট আৰ শোকব্যঞ্জকবাক্য প্ৰযোগ কৰিও না। বাহদেৰ সত্যভামাকে এইপ্ৰকাৰ সামৰণাবাক্য বলিয়া দ্বাৰকায় অত্যাগমনপূৰ্বক বলদেৱকে নিৰ্জনে ডাকিয়া বলিলেন; দেখুন, প্ৰসেন ত বনবধ্যে সিংহকৃত্তক নিধনপ্রাপ্ত হইয়াছে, অধূনা সত্রাভিত্তি শতধৰ্মাকৃত্তক নিহত হইয়াছেন। অতএব এই উভয় ব্যক্তিব বিনাশ হওয়াতে সন্তুষ্টক আমাদিগেব দুই জনেৰ হইবে। ৪০।

मूलम्।

तदुच्चिष्ठ आरहाता रथः शतधनुर्निधनायोद्यमं कुरु
इत्यभिहितस्त्रयेति समन्वीप्सितवान्। क्षतोद्योगौ च तावुभा-
वुपलभ्य शतधन्वा। क्षतवस्त्राण्मुपेत्य पाप्युष्ण पूरणकर्म्मनिमित्त-
मचोदयत्। आह चैनं क्षतवस्त्रा नाहं बलभद्रवासुदेवाभ्या
मह विरोधायालम् इत्युक्त्याकूरमचोदयत्। आह चासावपि
नहि कदिन् भगवता पादप्रहारपरिकम्पितजगन्नयेण असुर-
बरवनितावैध्यकारिणा प्रवलरिपुचकाप्रतिहतचक्रेण चक्रिणा

तद्वज्ञमा।

आप उठिये, और रथपर सवार होकर शतधन्वाके
मारनेकेवास्ते तैयार छज्जोये। बलदेवने श्रीकृष्णकी यह
बात गुनकर कहा, ऐसाही होगा। कृष्णबलराम उसकी
लहाइकेवास्ते तैयार छये हैं, शतधन्वाने यह बात गुनकर
क्षतवस्त्रसि मदद चाही, उसने कहा, के इम कृष्णबलरामसे
लहाइ न कर सकेंगे। तब शतधन्वाने अकूरके पास जाकर
मदद चाही। अकूर खोले के जिङ्गुने एक लाथसे तिनों
लोगको कम्पायमान करदियाया, और जिनका बढ़ा
प्रबल पराक्रम है, और असुरोंकी स्त्रीयोंको जिङ्गुने यिधवा
कर दिया है, और अपने चक्रसे प्रबल शचुदलको दलन
करते हैं, ऐसे चक्रधारी भगवान श्रीकृष्णके माय,

TRANSLATION.

41. "Do you therefore, Sir, get up, and prepare for slaying Satadhanvá" Baladeva replied:—"Be it so." Hearing that Krishna and Balaráma were preparing for battle against him, Satadhanvá asked the aid of Kritabarmá. "I shall not be able to compete with Krishna and Balaráma," was the answer of Kritabarmá. Satadhanvá now applied to Akrura. Akrura said, "He who by one kick shook the three worlds, who has brought about the widowhood of the wives of mighty Asuras, who by his discus subdues powerful enemies, is an overmatch

অস্মৰাদ।

আপনি গাত্রোথান করন, বধাকৃত হইয়া শতধন্বাকে
বিনাশ করিবার জন্য উদ্দেশ্যগী হউন। বলদেব শ্রীকৃষ্ণের
এই কথা শুনিয়া তথাপি বলিয়া স্বীকৃত হইলেন। কৃষ্ণ
বলবাম তাঁহার বিকল্পে সংগ্রামার্থ সজ্জিত হইয়াছেন, এই
কথা শুনিয়া শতধন্বা কৃতবর্ষ্মার নিকট সাহায্য প্রার্থনা
করিলেন। আমি কৃষ্ণ বলদেবের সহিত সংগ্রামে
সমর্থ হইব না, কৃতবর্ষ্মা শতধন্বাকে এই কথা বলিলে শত-
ধন্বা অক্রূবেব নিকট সাহায্য প্রার্থনা করিলেন। অক্রূব
বলিলেন, যিনি এক পদাঘাতে জগত্ত্বয় কম্পিত করিয়া-
ছিলেন, যিনি অতি প্রবল পবাক্রান্ত অহুবগণের বনিতাবর্গের
বৈধব্যসম্পাদন করিয়াছেন, যিনি স্বীয় চক্রে প্রবল রিপু-
চক্র দলন কৰেন, সেই চক্রী ভগবান শ্রীকৃষ্ণের সহিত

मूलम् ।

मदमुदितनयनावलोकितारिवलविश्वानेन अतिगुरुवैरिवार-
णाकर्पणाविष्कृतमहिमोरुभीरेण सोरिणा च सह सकल
जगदन्दरानाममरवराणामपि योद्धुं समर्थ किमुताहम् ।
तदन्यत शरणमभिल्लयताम् । ४१ ।

इत्युक्तं शतधनुराह यद्यम्भात्परिचाणामर्थं भयानामान-
मवगच्छति तद्यमम्भान्मपि संगृह्ण रक्षयताम् । इत्युक्त
सोऽप्याह यद्यन्तायामर्थवस्थायां न कस्मैचिह्नवान् कथयिष्यति

TRANSLATION.

for even the gods, not to speak of weak men like us ; and who again can take the field against him whose half shut eyes (through drink)* can disperse adverse hosts by his side-glances, and who has achieved immortal fame by drawing by main force a herd of elephants which had arrayed themselves against him—namely the mighty Haláyudha ? You must therefore seek for help in other quarters.

42. Hearing this, Satadhanvá replied, " If you don't think you can assist me, you will, I hope, oblige me so far as to keep this gem with you " " I can comply with your request," said Alurura, " on condition that you engage never to give this fact out—

अहंवाद ।

এবং যিনি শ্রুতাপানমুদ্বিত নয়নকটাকে সকল শক্রসৈন্য
সংহাব করিতে পাবেন, অত্যন্ত প্রবল শক্রকপ দণ্ডিযুথ
আকর্ষণ করাতে যাহাব মহিমা প্রচাবিত হইযাছে, সেই
হলাযুধেব মহিত যুক্ত করিতে লোকপূজিত-দেবগণও যখন
সমর্থ হন না, তখন আমৰা কোথায় আছি ! অতএব তুমি
অন্য কোন ব্যক্তিব শবণাগত হইতে চেষ্টা কৰ । ৪১ ।

শতধ্বা অঙ্গুবের এই কথা শুনিয়া বলিলেন, যদি
আপনি আমাকে বক্ষা করিতে পারিবেন না, একপ
বোধ করেন, তাহা হইলে এই মণিটা এহণ কবিয়া
আপনাব নিকট বাখুন। অঙ্গুব শতধ্বাব উভ বাক্য
শুনিয়া কহিলেন, দেখ, যদি তুমি আপনাব চবম
দশাতেও একথা কাহাবও নিকট প্রকাশ না কর,

* Baladeva is a staunch votary of Bacchus as also Krishna although in a lesser degree. The former is always 'tottering' and 'reeling'. Vide Horisana, a chapter of Mahabharata, and a highly interesting and entertaining paper by Dr Ruyendra Lala Mitra in No CLXXX. of the Asiatic Journal.

मूलम् ।

तदहमेन यहीयामि । तथेतु ग्लो अकूरसनमणिरतं
जग्राह । ४२ ।

शतधनुरथतुलवेगां शतयोजनवाहिनीं वडवामारुद्धाप-
कान्तः । शैव्यसुग्रीषमेधपुष्पवलाहकाम्बचतुष्टययुक्तरथा-
वस्थितौ वलदेवयामुदेवौ तमनुप्रयातौ । ४३ ।

सा च वडवा शतयोजनप्रमाणं मार्गमतीत्य सुनरपि
वाद्यमाना मिथिनावनोद्देशे प्राणात्मन्त्समर्ज । शतधनरपि
तो परित्यज्य पदातिरेषाद्रयत् । ४४ ।

तर्जना ।

तो हम इस मणिको कपुम फर सकते हैं । शतधन्याने
यही मानाफू मणि अकूरके द्वायाने पी, अकूरनेभी यह
मणि ग्रहण किया । ४२ ।

शतधन्याने अपूरपो मणि देफर रोज चार श्री कोश
जानेकाने घोदे पर सवार होकर भागा । एव्युषमन्तरामने
शतधन्याके मागनेका इन्द्र युनकर गैव, सुग्रीष, मेषपुष्प
चौर वलाहक नामे चार घोदेको रथमे नगा सवार
होकर शतधन्याके फिरे फिरे होइ । ४५ ।

शतधन्याके घोदी एषटिनमे चार श्री कोश आफर फेर
अन्नमे मिटियादेहे कर्त्तव लद्वलमे पृष्ठकर भागयी ।
शतधन्या उम भरा घोदोहो होट्वर पायटम भागा । ४६ ।

TRANSLATION.

nay, not even in your death-bed." Satadhanvá, agreeing to this, Akrnra accepted the gem.

43. Having given the jewel to Akrura, Satadhanvá mounted a mare which could go a hundred *jojanas** a day, and departed. On hearing of his escape, Krishna and Balaráma yoked to a car the four horses named Saivya, Sugriva, Meghapushpa and Baláhaka and hastened in pursuit of the fugitive.

44. After having gone a hundred *jojanas* in one day, the mare of Satadhanvá died of fatigue in a woodland tract close to Mithilá † So he was obliged to continue his journey on foot.

অহুবাদ ।

তাহা হইলে আমি তোমার বাক্যে সম্মত হইতে পারিঃ।
শতধন্বা তাহাই স্বীকার করিয়া মণিটী অকুরকে প্রদান
করাতে অক্রুণও এহণ করিলেন । ৪২ ।

শতধন্বা অকুরকে মণিরস্ত প্রদান কবিয়া দিবসে শত-
যোজন বাহিনী, অত্যন্ত বেগশালিনী ঘোটকীতে আরোহণ-
পূর্বক তথা হইতে নিজ্ঞান হইলেন । কৃষ্ণ বলরাম
শতধন্বার পলায়নসমাচার প্রাপ্তে শৈব্য, দ্রুগ্রীব, মেঘপুষ্প
ও বলাহক নামে অশ্বচতুষ্ট্যবোজিত রথে আবোহণ করিয়া
শতধন্বার পশ্চাত্ত ধাবমান হইলেন । ৪৩ ।

শতধন্বার বড়বা এক দিবসের মধ্যে শত যোজন পথ
গমন করিয়া পুনরায় চালিত হওয়াতে মিথিলাব সমিহিত
বনপ্রদেশে আগত্যাগ করিল । শতধন্বা যৃত বড়বাকে ত্যাগ
করিয়া পদব্রজেই গমন করিতে লাগিলেন । ৪৪ ।

* A particular measure of distance, sometimes regarded as about equal to an European league, (i.e four or five English miles, but more correctly = 4 *krosás* or about nine miles; according to other calculations = 2½ English miles, and according to some = 8 *krosás*) (WILLIAMS) rule also Mr. BRODIE's interesting paper on *Buddistic Remains of Behar*, page 211, No. CLXXX, of the *Journal of the Asiatic Society*.

† The Modern Oude.

मूलम् ।

कृष्णोऽपि वलभद्रमाह तावद्वैव स्थन्दने भवता स्येत् ।
अहमेनमधमाचारं पदातिरेव पदातिमनुगम्य यावद् धात-
यामि । अच इ मूभागे हष्टदोपा हया नैतेऽश्वा भवते मं
भूमिभागसुमज्ज्ञर नेयाः । ४५ ।

तथेत्युक्ता वलभद्रो रथ एव तस्यौ । कृष्णोऽपि दिक्रीश-
माचं भूमिभागमनुस्त्वय दूरस्यस्यैव चक्रं चिमूा शतधनुषः
शिरचिच्छेद । तच्छ्रीरामवरादिषु च वज्रप्रकारमन्विष्यन्नपि
स्थमन्तकं मणिं नावाप यदा तदोपगम्य वलभद्रमाह दृष्टे-
वास्तामिः धातितः शतधनुर्नुं प्राप्तं अस्तिष्ठित्वा भूतं
तन्मणिरत्र । दृत्याकर्ण्य उद्गृहकोपो वलदेवो वासुदेवमाह

तर्जना ।

श्रीकृष्ण वलरामसे बोले, आप इस जगह इस रथपर
रहिये; इम एकेले हो पायदल उस अधम-आचार शत-
धन्वाको मारकर आते हैं। इमारे घोड़ोंने इस जगह
अनिष्ट देखा है, इस कारण इन घोड़ोंको इहांसे आगे
ले जाना मनासिफ नहि है । ४५ ।

बलराम इस बातको मानकर उस रथपर बैठे रहे।
श्रीकृष्णने दो कोशसे चक्र फेककर शतधन्वाका शिर काठ
आला। और उसके कपड़ोमे मणिको तलास किया,
मगर न पथा। तब बलरामसे आकर कहा, के इमने
चेफयदा शतधन्वाको मारा। जो मणि तमाम दुनि-
याकी दीवतका मूल है, यह न मिलि। वलभद्र
श्रीकृष्णकी यह बात शुनकर वज्रत् क्रोध करके बोले

TRANSLATION.

45. When Krishna came to the spot, he said to Balaráma! "Please stay here, while I go to have the life of this slave. Our horses has come upon this unsightly spectacle here. They should not therefore go forward."

46. Baladeva accordingly remained in the car. After having proceeded only two miles or more, Krishna sent his discus from a distance and cut off the bead of the fugitive. Next he examined Satadhanvá's body and searched his clothes for *Syamantaka*, but in vain. He returned to Baladeva and communicated his disappointment. "We have slain Satadhanvá to no purpose, because that pink of perfection, *Syamantaka* was not with him." At this Balaráma flew into a towering rage—

অসু ধান।

ক্রৃষ্ণ বলরামকে কহিলেন, আপনি এই হানেই শুনেন
অবশিষ্টি করুন; আমি একাকীই পদব্রজে সেই অধনাচার
পদাতি শতধন্বার অনুগমনপূর্বক তাহার পোণ সংহার করিয়া
আসিতেছি। আমাদিগের অশ্বগণ এই ছুভাগে অনিষ্ট ঘটনা
দর্শন করিয়াছে, অতএব ইহাদিগকে এ স্থান অতিক্রম
করিয়া হানাত্তরে লইয়া যাওয়া আপনার উচিত নহে। ৪৫।

বলদেব তাহাতে সম্মত হইয়া রাখেই অবহান করিতে
লাগিলেন। শ্রীক্রৃষ্ণ ক্ষেত্রব্যন্তি গমন করিয়াই দূর
হইতেই চক্র নিষ্কেপ করত শতধন্বার শিরশেছদন করিলেন।
পরে তাহার অঙ্গবস্ত্রাদি বিশেষজ্ঞপে অনুসন্ধান করিয়াও
যখন অসম্ভুক মণি পাওয়া হইলেন, তখন বলদেবের
নিকট আসিয়া বলিলেন, আমরা অকারণ শতধন্বাকে
বিনাশ করিলাম, যেহেতু সমস্ত জগতের সারভূত সেই
মণিরহ পাইলাম না। বলভদ্র শ্রীক্রৃষ্ণের এই কথা
অবগ করিয়া অত্যন্ত কোপপ্রকাশপূর্বক কহিলেন,

मूलभूत ।

धिक् त्वा यस्त्वमर्थलिप्सुः । एतच्च ते भ्राह्मत्वान्मर्पये तदर्थं
पन्या स्वेच्छया गम्यता न मे इरकया न त्वया न वन्तुभिः
कार्यम् । अलमेभिर्माग्रतोऽलीकशपथैः । इत्याचिष्य तं
तथा प्रसाद्यमानोऽपि न तस्यौ विदेहपुरीं प्रविवेश । ४६ ।

जनकस्यार्थगूर्बकमेवैनं यहं प्रवेशयामास । स तच्चैव च
तस्यौ । वासुदेवोऽपि इरकामाजगाम । यावच्च जनकराजगृहे

तर्जना ।

कै कृष्ण ! तुमको धिक्कार है, तुम ऐसे हुनियाके लोभी
हो ! हमने तुमको भाट्ट समझकर चमा किया; अगर
कोई उस्तरा होता, कभी मेरे हाथसे न बाचता ।
यही सिधा रासा है, जिधार चाये चले जाओ । हमको
इरकासे प्रयोजन नहिं, और न तुहारे ऐसे भाट्टकी
जहरत है, और न भाट्टबन्धुकी इरकार है । तुम
वेफयदा क्यं इसारे पाय झुठ कसम खाते हो ? बल-
देवने इस प्रकारसे कृष्णको तिरस्कार करके रासा
लिया । कृष्णने बड़त् तरह विनय किया, परन्तु जरा-
साभी न टहरकर विदेह नगरको चले । ४६ ।

विदेह नगरका राजा जनक बलरामके पायोंको धोकर
अपने मकानपर से गदा, और वह बहो रहे, और कृष्ण
इरकामे लौट आये । बलराम जिस समय जनकके मकानपर

TRANSLATION. :

"O fie! Krishna," exclaimed he, "Your cupidity has struck me dumb. I forgive you in this matter, as you are my brother, but had it been any body else, by Heaven, he would never have raised his head more. The path lies before yon, go wherever you like. As for me, I have no further need of Dwáráká, no further need of such a brother as you, no further need of friends and relatives. A truce to your false protestations." After having thus vented his rage, Baladeva left the scene, notwithstanding the reiterated attempts of Krishna to dissuade him; and went to Videha.

47. The king of that place lavished costly presents upon him and conducted him to his palace. Balaráma became domiciled there. Krishna returned to Dwáráká. While Baladeva was staying under the roof

অমৃতাম।

কুঁড় তোমাকে ধিক্ক! তুমি এমন অর্থলোভী। আমি তোমাকে আতা বনিয়াই এ বিষয়ে ক্ষমা করিলাম, অন্ত কেহ হইলে কখনই তাহাকে ক্ষমা করিতাম না। এই সোজা পথ রহিয়াছে, তোমার যথায ইচ্ছা চলিয়া যাও, আসাৰ আৱ দ্বাৰকায় প্ৰযোজন নাই! তোমার মত আতায প্ৰযোজন নাই! বন্ধু বাস্তবেও প্ৰযোজন নাই! তুমি আৱ অকাৰণ কেন আমাৰ নিকট অলীক শপথ কৰিতেছো? বলদেব এই একাৱে শ্ৰীকৃষ্ণকে তিৰক্ষাৱ কৱিয়া অশ্঵ান কৱিলেন। কুঁড় বহুবিধ অনুনয় কৱিলেও বলদেব ক্ষণকাল তথায় অবহান না কৱিয়া বিদেহনগৰীতে গমন কৱিলেন। ৪৬।

বিদেহ রাজ জনক অৰ্প্য প্ৰদান কৱিয়া বলদেবকে নিজাৰয়ে লইয়া গেলেন, তিনি দেই খানেই থাকিলেন। এদিকে কুঁড় দ্বাৰকানগৰীতে প্ৰত্যাগমন কৱিলেন। বলদ্বাৰা যৎক্ষণে জনকেৱ আলয়ে

मूलसू।

बलभद्रोऽवतस्ये तावत् धार्जराष्ट्रो दुर्योधनस्तस्मकाशद्-
गदाशिक्षामशिच्चत । ४७ ।

र्वपंचयन्ते च वभृग्यसेनप्रभृतिभिर्विदैर्न तद्रब्दं कृष्णो-
नापहृतमिति कृतावगतिभिर्विदैहसुरीं गत्वा बलदेवं
संप्रत्याय दारकामानीत । ४८ ।

अकूरोऽपि उत्तममणिसमुद्भूतसुवर्णध्यानपरः ततो
वज्ञानीजे । ४९ ।

सवनगतौ हि च्छचियवैश्यौ निधृन् वक्ष्याहा भवतीत्यतो
दीक्षाकवचं प्रविष्ट एव तस्यौ हिपटि वर्पणि । ५० ।

तद्वज्ञमा ।

थे, उस समय धतराष्ट्रका लेढ़का दुर्योधन गदाखुद्ध
बद्ध शिखता था । ४७ ।

तिन बरस गुजरे बाद वभृ और उग्रसेन आदि यादव-
लोग विदैहसुरीमे जाकर बलरामसे यह बात बोले, के
कृष्णने वह मणि चोरीकर न लिया । इस तरहका विज्ञास
देलाकर बलदेवको फेर दरकामे ले आए । ४८ ।

अकूर उस महामणिके सोणे पथदा झड़ेसे बड़त्
तरहके यागयज्ञमे समय काटने लगे । ४९ ।

यज्ञवत्ती होनेसे च्छचि और वैश्यभौ अगर मारा जाय,
तो उसके मारनेकी हत्या वक्ष्यात्याके पापसे समान है ।
मालूम होता है, के अकूर इस उपायसे अपनी जान बाचा-
नेके बास्ते बासठ बरसतक दीक्षारूप कबचसे अपना बदन
क्षपाय रखा था । ५० ।

TRANSLATION.

of king Janaka, Duryodhana, son of Dhritarâshtra, learnt from him the principles of mace-warfare.

48. After three years had elapsed, Babhru, Ugrasena and other Jâdavas, visited the palace of the king of Videha and creating in Baladeva the belief that Krishna had not appropriated Syamantaka, prevailed upon him to return to Dwârakâ.

49. Furnished with immense gold through Syamantaka, Akrûra spent his time in celebrating various *jajnas*.*

50. A man who slays a Kshetriya or a Vais'ya engaged in a *jajna*, is guilty of killing a Brâhmin † It was perhaps this which shielded him for no less than sixty-two years from any hostile manifestations on the part of Krishna.

अमृतादि ।

अवहिति करेन, सेहि समये हृषीक्षु अज दुर्योधन
ताहार निकट गदाधुक शिक्षा करेन । ४७ ।

तिन बड़नर अतीत हैले वह्य ओ उप्रसेनादि यादवगण
विदेहपूर्वीते गमन करत हृषि सेहि सामन्तक मनि अपहरण
करेन नाहि, एहेकप विश्वास जमाइया दिया। बलदेवके पून-
राय द्वारकाय आनयन करिलेन । ४८ ।

अकूल्य ओ सेहि गहानणिप्रसृत द्वर्णराशिरारा विविध
बजानुठान करत कालयापन करिते लागिलेन । ४९ ।

यज्ञे अती दक्षिय एवं बैश्येव प्राण वध करिले अकूल्य-
हत्यान पापग्रह रहिते हय; बोध हय अकूल्य एहि उपाये
आश्वस्कार निमित्त विद्युति दंसर दाल अनवरत दीक्षाकूप
करचरारा आत्म धादिलेन । ५० ।

* A general name for certain ceremonies presided over by priests, in which offerings are presented and sometimes sacrifices made.

† According to Manu the slaying of a Brâhmin is one of the five capital sins, *mâtipâcas*, (see the Institutes by SIR W. JONES.)

मूलम् ।

एवं तन्मणिरत्नप्रभावात् तत्र उपसर्गदुर्भिक्षमरकादिकं
नाभूत् । ५१ ।

अथाकूरपचीयैभोजैः शब्देष्व सात्वतस्य प्रपौचे व्यापा-
दिते भोजैः सहाकूरो हारकामपहाय अपक्रान्तः । ५२ ।

तदपकान्तिदिनादारथ्य तत्रोपसर्गव्यालानाष्टिमरका-
द्युपद्रवा धमूरुः । अथ यादववलभद्रोग्रसेनसमवेतोऽमन्त्रयत्
भगवानुरगारिकेतनः कियदिदमेकदैव प्रचुरोपद्रवागमन-
मेतदालोच्यताम् । ५३ ।

तस्मात् ।

उसी समय उस मणिके प्रभावसे दरकानगरीमे कोई
उपद्रव, दुर्भिक्ष, मरिका भय न था । ५१ ।

इस प्रकारसे कुच दिन व्यतीत होने पर अक्षरके दीक्षा
भोजगण नामेने सात्वतके परपोते शब्देष्वको भारडाला ।
इस भयसे अक्षर भोजगणके साथ दरका छोड़कर भाग
गया । ५२ ।

निस दिन अक्षर भाग, उसी दिनसे दरकामे नाना-
प्रकारका उपद्रव, सापका भय, अनाष्टिऔर महामारी
होने लगी । उसके बाद श्रीकृष्ण, बलराम, उग्रसेन
और यादवसोग बग्यरह एककहुे होकर मला करने लगे ।
के किस कारण यह सब दैवी विपत्ति होने लगी, इसका
निदय करना अवश्य है । ५३ ।

TRANSLATION.

51. During all this time, through the influence of this gem, Dwáráká enjoyed perfect freedom from wars, rebellions, famines, pestilences, &c.

52. Afterwards, the bhojas of Akrúra slew Satrughna, the grandson of Sátvata. Alarmed at this Akrúra fled from Dwáráká with them.

53. His departure was the signal for the prevalence of snake-bites, droughts, pestilences and other calamities. Krishna, Baladeva, Ugrasena and others met together and seriously addressed themselves to the ascertaining of the causes of the miseries which the people were groaning under.

অহৰাম।

তৎকালে সেই ননির প্রভাবে ধারকানগরীতে দোন উপস্থিতি ও মরকাদির ভয় ছিল না । ৫১।

এইরপে কিছু দিন গতে অকুরের পক্ষ ভোজগণ সাহসের অপৌত্র শক্রমুকে বিনাশ করে। তাহাতে অকুর ভীত হইয়া ভোজগণের সহিত ধারকা পরিত্যাগপূর্বক পলায়ন করিলেন । ৫২।

যে দিন অকুর পলায়ন করেন, সেই দিন হইতেই ধারকাতে নানা উপস্থিৎ, সর্পাদিভীতি, অনাহাটি ও মরকাদির উপস্থিতি হইতে লাগিল। তাহার পর শৈবফল, বলদেব ও উগ্রদেনের অভিতি যাদবগণ একত্র সমবেত হইয়া মন্ত্রণা করিতে আরম্ভ করিলেন। কি কারণে অকশ্মাই অকেবারে এই সন্ত শৈববিভূদনা উপরিত হইতে লাগিল, তাহা নিজপক্ষ করা অবশ্য কর্তব্য । ৫৩।

मूलभूत् ।

इत्युक्ते अन्धकनामा यदृदद्वः प्राह अस्याकूरस्य पिता
शफल्को नाम यत्र यच्चाभूत् तत्र तत्र दुर्भिर्व्वमरकानावृष्ट्या-
दिकं च नाभूत् । ५४ ।

काशिराजस्य विषयेऽत्यन्तानावृष्ट्यां शुफल्कोऽनीयत ।
ततस्तत्पृष्ठादेव देवो वर्ष्य । काशिराजस्य पलगास्य गर्भं
कन्या पूर्वमासीत् । ५५ ।

सापि पूर्णपि प्रसूतिकाले नैव निश्चकाम । एवच्च तस्य
गर्भस्य हादश वर्षणानिष्क्रान्तो यथुः । काशिराजस्य ता-
मालजां गर्भस्यामाद्युचि ! कस्यान्न जायसे निष्क्रान्त्यताम् आस्य-

तर्जमा ।

सबने जब यह बात कही, तब अन्धक नामे एक बड़ा
अदमी यदुवंशीयोनेसे बोला, देख, हमने देखा है, के
अकूरका बाप शफल्क जिस जिस जगह रहा, वहाँ कभी
दुर्भिर्व्व, मरी, और अनावृष्टि वगवरहका भय नहिं होता
था । ५४ ।

एक समय काशिराजके राजमे अत्यन्त अनावृष्टि
होनेसे शफल्कको उस जगह ले गये । शफल्कके राजमे
जानेही देवराज इन्द्रने वर्षण प्रारम्भ कर दिया । उस
समय काशिराजकी स्त्रीके गर्भमे एक कन्या थी । ५५ ।

लेड़का पयदा होनेके समयके व्यतीत ही जानेने बादभी
लेड़की पयदा न छाई । इस प्रकारसे बारह वर्ष व्यतीत
ज्ञाए । तबभी कन्या पयदा न छाई । एक रोज काशिराज
गर्भस्य कन्यासे बोले, हे युचि ! तुम किसबासे गर्भसे
आहर नहिं होती, बाहर आओ, हम तुझारे मुख

TRANSLATION.

54. An old Jādava, Andhaka by name, said, "I have remarked that wherever Saphalka, the father of Akrúra, resides, the natural calamities cannot approach

55. "Once the provinces of Kásiráj were suffering terribly from drought; but no sooner Saphalka entered the kingdom than the Thunderer* began to send down heavy showers. A daughter was then residing in the womb of the royal spouse.

56. She was not delivered of her burden even when the proper time had gone by. Twelve weary years passed in this manner. Once the king addressed his embryonic daughter thus : "O daughter, why are you yet delaying to come out? Do, I beseech you, come out. How my soul longs to see your dear face!

অস্ত্রবাদ।

সকলে এই কথা বলিলে অফকনামক এক জন যত্নক
কহিলেন, দেখ, আমি দেখিতেছি অকুবের পিতা শবলক যে
যে থানে অবগতি করেন, সেই সেই থানে কখনই ছর্ডিক,
মৰক ও অনাবৃষ্টি প্রস্তুতি উপজ্ঞব সংঘটিত হয় না। ৫৪।

এক সময়ে কাশিবাজের বাজ্যবধ্যে অত্যন্ত অনাবৃষ্টি
উপস্থিত হওয়াতে শবলককে তথায় লইয়া যায়। শবলক
বাজ্যবধ্যে অবিষ্ট হইবান্তৰ দেববাজ ইল প্রুব বৰ্ণ
আরম্ভ করিলেন। তৎকালে কাশিবাজের পত্নীর গভে
এক কণা অবগ্নান করিতেছিল। ৫৫।

প্রসব সময় উদ্বীগ্য হইলেও নেই কথা গভ হইতে নিঃশত
হইল না। এইস্তপে ধাদণ বৰ্ণ গভ হইল, তথাপি কন্যা ছনিষ্ঠ
হইল না। একদা কাশিবাজ সেই গৰ্ভের কন্যাকে সম্বোধন
করিয়া কহিলেন, পুত্রি! তুমি কি নিমিষ ছনিষ্ঠ হইতেছ
না? গভ হইতে নির্গতি হও, আমি তোমার দুর্ঘচল

* Indra, the supreme god in the Vedic hierarchy, the Hindu Zeus.

मूलम् ।

ते द्रष्टुभिच्छामि । स्वकाश्च मातरं किमिति चिरं कुशवसि
इत्युक्ता सा गर्भस्यैव व्याजहार तात । यदोकेका गा दिने दिने
ब्राह्मणेभ्यः प्रयच्छसि तदाइमन्दैस्त्रिभिर्बधैरसादृगर्भात्
तावद्वर्ष्यं निष्क्रियामीति । एतच्च तद्वचनमाकर्ण्य राजा
ब्राह्मणाय दिने दिने गा प्रादात् । साधि तावता कालेन
जाता । ततस्यास्या पिता गान्दिनीति नाम चकार । ताच्च
गान्दिनी कन्या शूफलकायोपकारिणे गृहागतायार्घरभूता
प्रादात् । सा च गान्दिनी प्रतिदिनं यावज्जीव ब्राह्मणाय
गा दत्तवती । तस्यामयमक्तुर् शूफलकात् जन्मे । तस्यैवं
गुणमिथुनाइत्पन्निः । ५६ ।

तरजमा ।

देखनेको बज्जत् व्याकुल है, और एतने दिन किसास्ते अपनी
माको गर्भभार धारण करनेका केवल देती हो । काशि
राजका इस प्रकारका बचन शुनकर कन्या गर्भमेसे बोली,
पिता । आप ध्यगर आजसे हर रोज एक एक ब्राह्मणको
एक एक गौ दान करें, तो उसके तिन वरम बाद में गर्भसे
बाहर आड़ गी । काशिराजने गर्भस्थित कन्याके कहनेके
अनुसार प्रतिदिन ब्राह्मणको एक एक गौ दान करने लगे ।
इस प्रकार तिन वरस व्यतीत झोनेसे कन्या उत्पन्न छाई ।
दिन दिन गौ दान करनेसे कन्या उत्पन्न छाईथी,
इस कारण उसका नाम गान्दिनी रखा गया । जिस समय
शूफलके आनेसे अनाधिष्ठित दूर छाई, उस समय उसको
गान्दिनी बन्या दान किया । यह गान्दिनीभी प्रतिदिन
ब्राह्मणको एक एक गौ दान देती थी । शूफलके बीजसे
गान्दिनीके गर्भमे अकूरका जन्म है । ऐसे शुणसम्पन्न
स्त्रीपुरुषसे अकूर जन्मे हैं । ५६ ।

TRANSLATION.

Why are you, again, inflicting so much hardship upon your mother?" "If you, dear father," replied the daughter, "henceforth daily offer a cow to a Bráhmin, I shall be born only after three years" Kásiráj complied with this. After three years had thus passed, the daughter saw the light. Having regard to the unique circumstances that preceded her birth, her father called her Gándíni * By way of rewarding Saphalka, the king bestowed Gándíni on him. She also daily bestowed a cow on a Bráhmin. This lady bore her husband Akrúra. Sprung from such parents, Akrúra should naturally partake of their wonderful virtues.

অনুবাদ।

দর্শনের জন্য অতি উৎসুক হইয়াছি। এবং এত দিন ধৰিয়া স্বজননীকে কি কাবণে এই গর্ভভাববহন ক্ষেত্রে দিতেছে? কাশিবাজ এইপ্রকাব বাক্য বলিলে সেই কন্যা গর্ভ হইতে বলিল, পিতঃঃ। আপনি যদি অদ্যাবধি প্রতিদিন ব্রাহ্মণদিগকে এক একটী গো দান কবেন, তাহা হইলে আব তিন বৎসব পরেই আমি ভূমিষ্ঠ হইব। কাশিবাজ গর্ভস্থ কন্যাব কথামুসাবে প্রতিদিন ব্রাহ্মণদিগকে এক একটী গো দান করিতে লাগিলেন। এইক্ষণে তিন বৎসব অতিজাত হইলে কন্যা ভূমিষ্ঠ হইল। দিন দিন গো দান করাতে কন্যা প্রসূত হইয়াছিল বলিয়া কন্যার নাম গান্দিনী বাখিলেন। যৎকালে শফলকের আগমনে বাজ্যমণ্ডে অনাবৃষ্টি নিবাবিত হয়, সেই সময় তাঁকে গান্দিনী কন্যা সম্প্রদান করবেন। সেই গান্দিনীও প্রতি দিন ব্রাহ্মণদিগকে এক এক গো দান করিতেন। শফলকের উৎসে এবং সেই গান্দিনীব শর্তে অক্ষুরেব জন্ম হয়। এই প্রকাব শুণসম্পন্ন দম্পতী হইতে অক্ষুবেব জন্ম। ৫৬।

* The word, through the particle যা, alludes to the singular circumstance of the offering of kine

मूलम्।

तत् कथमसिन्नपक्रान्तेऽच मरकदुर्भिक्षाद्युपद्रवा न भविष्यन्ति । तदयमानीयतामिति अलभवातिगुणवत्यपराधान्वेपणेन इति । ५७ ।

यदुद्दृश्यान्धकस्य एतदवचनमाकर्ण्य केशबोग्रसेन-
बलभद्रपुरोगमैर्यदुभि कृतापराधतितिक्षाभवमभय दत्त्वा
शूफल्किः स्वपुरमानीत । तत्र चागत एव तत्स्यस्यमन्तक
मणे अनुभावादनाविमरकदुर्भिक्षाद्यालाद्युपद्रव, शशाम ।
कृष्णद्वय चिन्तयामाम स्वत्समेतत् कारणं यदयं गान्दिन्या
शूफल्केनाकूरो जनित चुमहाद्यायमनाविदुर्भिक्षमरका-
द्युपशमनकारी प्रभाव । ५८ ।

तरजमा।

जब के ऐसे अकूर दरकाके छोड़कर गये, तब वहं
उस जगह मरी, और दुर्भिक्ष नहिं होगा । इमारी खलाहमे
अकूरको फेर उस जगह लाना मना सिफ है । अगर अकूरने
मधा अपराधभी किया है, परन्तु जिसका ऐसा अधिक
गुण है, उसका अपराध पकड़ना उचित नहिं । ५७ ।

कृष्ण उग्रसेन और बलदेव आदि यादवगण अन्धकी
यह बात शुनकर शूफल्क-पुच अकूरका पहिला अपराध
घमा करके अभय देकर फेर दरकामे लाए । अकूरके
नगरमे प्रवेश करते ही उस स्थमन्तक मणिके प्रभावसे अना-
विदि, मरी, दुर्भिक्ष और सापका भय सब निवारण हो
गया । श्रीकृष्ण अकूरकी यह बडाइ देखकर आश्चर्य
होकर चिन्ता करने लगे, के अकूर गान्दिनोंके गर्भमे
शूफल्कके बीजसे पवहा झए है, यह बजत् घोड़ा कारण
है, बलके अनाविदि, दुर्भिक्ष और मरीका दूर होना बजत्
भारी है । ५८ ।

TRANSLATION.

57. "What wonder, then, that natural calamities should befall the land on which he has turned his back? My voice is for bringing him back. Although I grant that he has committed wrong, yet what may not be forgiven to such as he?"

58. Agreeably to this sage advice, Kes'ava, Ugrasena, Baladeva and other Jādavas, brought the son of Saphalka over to Dwārakā, condoning his past transgressions. Anon the drought, plague, famino, snake-bites, &c. ceased to rage by virtue of *Syamantaka*, which was with him. The sudden change led Krishna to reflect :—"Akrūra's having sprung from the loins of Saphalka and the womb of Gāndini," thought he, "is no sufficient reason. To a certainty, this extraordinary phenomenon must owe its origin to a far more potent cause.

অস্মিন।

যখন সেই অকুর এই দ্বারকা পরিত্যাগ করিয়া গিয়াছেন, তখন কেনই বা এখানে শরক ছর্তিকাদি না হইবে? আগাম বিবেচনায় অকুরকে পুনরায় এখানে আনয়ন করা কর্তব্য। যদি চ অকুর মহা অপবাধ করিয়াছেন বটে, কিন্তু যাহার এত অধিক শৃণ, তাহার অপবাধ ধর্তব্যই নহে। ৫৭।

কেশব, উৎসেন, বলদেব প্রভুতি যাদবগণ যছুব্রুক অকুরের কের এই বৃত্তিমূলক বাক্য শ্রবণ করিয়া দ্বন্দ্বক্ষত অকুরের পূর্ববৃত্ত অপবাধ ক্ষমা করিয়া অতয় দিয়া পুনরায় তাহাকে দ্বারকায় আনয়ন করিলেন। অকুর নগরে প্রবেশ করিবামাত্র তাহার নিকটে প্রিত শনতুকুপ্রভাবে অনাহষ্ট, শরক, ছর্তিক ও সর্পাদির উপদ্রব প্রশংসিত হইয়া গেল। শ্রীহৃষি অকুরের এই অসাধারণ ক্ষমতা দর্শনে বিশ্বিত হইয়া চিন্তা করিতে লাগিলেন। অকুর গান্ধিনীর গর্তে এবং দ্বন্দ্বক্ষের উরামে তপ্তিয়াছেন, ইহা অতি সামান্য কারণ, কিন্তু এই অনাহষ্ট, ছর্তিক ও শরকাদি নিরাকরণপ্রভাব অত্যন্ত শুরুতর। ৫৮।

मूलभूत ।

तन्मूरनमस्य सकाशे स महामणि स्थमन्तकाख्यस्तिष्ठति ।
तस्य द्वेवंविधा प्रभावा श्रूयन्ते । अयमपि यज्ञादनन्तरं
अन्यत् क्रत्वन्तारं तस्मात् यज्ञान्तरं यजतीति । अत्योपाध-
दानज्ञास्य । असंश्यमधासौ वरमणिज्ञिष्ठतीति कृताध्यव-
साथोऽन्यत् प्रयोजनमुद्दिश्य सकलयाद्वस्तमाजमालगेहे
एवाचीकरत् । तच चोपविष्टेषुखिलेषु यादवेषु पूर्वप्रयोजन
मुपन्यस्य पर्यावर्तिते च तस्मिन् प्रसङ्गागतपरिहासकथा-
मकूरेण सह कृत्वा जनाईनन्तमकूरमाह । ५६ ।

तद्वज्ञमा ।

इसको निदय मालुम होता है, के अकूरके पास वह
स्थमन्तक महारथ है । इमने शुना है, उसके प्रभावसे
वह यथा उपद्रव यान्त होता है । अकूर एक यज्ञके बाद
दुसरा यज्ञ, तिसरा यज्ञ, दूसीतरह इमेंमा करता रहता है ।
इसकी दौलतभी ऐसी नहिं है, जिसके हारा इतने यज्ञ हो
सके । इससे यही निदय मालुम होता है, वह स्थमन्तक
मणि दूसीके पास है । श्रीराध्याने मनही मनमे यह निदय
करके एकदिन अपने मकानपर एक काम ठहराकर सब
यादवगणको एकघ किया, और उस कामके आखेर हो
जानेके बाद श्रीराध्या अकूरके साम तरछ तरहकी दिल
लागि करके बोले । ५६ ।

TRANSLATION

50 "It is odds he has got the magical *Syaman taka* with him. I have heard people attribute wonderful properties to the gem, whereby natural calamities can be removed. What, again, enabled Akrura to celebrate *jajnas** without number, if he were not furnished with heaps of gold by *Syaman taka*?" Having come to this conclusion, Krishna brought together the whole body of the Jādavas on some occasion. The avowed purpose of the meeting having been accomplished, Krishna began to talk with Akrura in a light vein. The conversation having been brought to the intended pass, the former said —

অভ্যবাদ।

আমাৰ নিশ্চয় বোধ হইতেছে অভুবেৰ নিকট সেই স্যন্তক নহারঞ্জ আছে, আমি শুনিযাছি তাহাৰই প্ৰভাৱে এই সকল উপদ্রব প্ৰশংসিত হয়। অভুব এক ঘজেৰ পৰ অপৰ ঘজে, তাহাৰ পৰ অন্য ঘজে, এইজন্মে অনৰূপতাৰ ঘজানুষ্ঠান কৰে, ইহাৰ বিভূত ত এত অধিক নহে, যাহা দ্বাৰা এতাধিক ঘজে সম্পৰ্ক হয়। ইহা দ্বাৰাও নিশ্চয় বোধ হইতেছে যে, সেই স্যন্তক ইহাৰই নিকট আছে। শ্ৰীহৃক ননে ননে এইজন্মে নিশ্চয় কৰিয়া কোন অন্য একটা উপন্থকে নিজালয়ে সন্দৰ্ভ দাদৰকে সমৰেত কৰিলেন। যানবণ্ণ উপবিষ্ট হইলে যে উপন্থকে তাহাদিশকে আহৰণ কৱা হইয়াছিল, তাহা শেষ হইলে শ্ৰীহৃক প্ৰসঙ্গকৰে অভুবেৰ সহিত নানাপ্ৰকাৰ পৰিহাস কৰিয়া তাহাকে বলিলেন। ৫৯।

मूलम् ।

दानपते ! जानीम एव वर्यं चथा शतधन्वना अखिल-
जगत्सारभूतं स्थमन्तकरत्वं भवतः सकाशे समर्पितं । तदेत-
द्राष्ट्रोपकारकं भवतः सकाशे तिष्ठतीति तिष्ठतु मर्व एव वर्यं
तत्प्रभावफलभुजः किन्तुय बलभद्रोऽसानाशङ्कितवान् ।
तदस्त्रात्मीतये दर्शय इत्यभिहितः सरब्रः सोऽचिन्तयत् ।
किमचातुष्टेयम् । अन्यथा चेत् ब्रवीश्यहं तत्केवलाम्बर-
तिरोधानमन्विष्यन्तो रथमेते द्रष्ट्यन्तीति अतोऽन्वेषणं न
घेममिति सचिन्तर तमखिलजगत्कारणभूतं नारायणंमाहा-
क्षूरः भगवन् । ममैतत् स्थमन्तकमणिरत्वं शतधनुपा-
ममर्पितम् । ६० ।

तर्जमा ।

हे दानपते ! शतधन्वनि जो आपके पास सब जगत् का
सार स्थमन्तक मणि रक्खा था, मो उम जानते हैं, वह
मणिरत्व राजका बड़त् उपकारी है, अगर वह आपके
पास है, रहे, उम सबहो उमका फलभोग करते हैं, मगर
बलदेव उमारेद्दी पर उमेसा मन्देह करते हैं । इसीवासे
उमारे सन्तोपके लिये वह मणि एकबार देखना दो ।
श्रीकृष्णकी यह बात गुनकर अक्षूर मनही मनमे चिन्ता
करने लगे, के मणि तो उमारे पासही है, इस समय केया
कहे । अगर भूठ कहे, तो यह एता नगाकर उमारे कापदे मे-
से नेकाल लेंगे, और सब देखेंगे । यह अगर तलाम
करे, तो उमारा आज्ञा न दोगा । अक्षूरने यह मध्य बात
विचार कर भक्त जगत्के कारणमध्य नारायणसे दोने,
भगवन् ! शतधन्वने उमको स्थमन्तक मणि दि दी । ६० ।

TRANSLATION

60 "O Lord of Dánavas,* that Satadhanvá has kept with you the incomparable *Syamantaka* is well-known to us. That gem is a blessing to the land, and we don't grudge you the possession of it enough that it is with one of us. But Baladeva suspects me of having appropriated it—in order to disabuse him of this false notion, please show it me once before this assembly." In this dilemma, Akrúra thought, "The gem is with me now, what shall I say? If I deny, they will search my body, and will surely find it out. Nor will this be a happy circumstance for me. O Lord," he then said to the Great Cause of this Universe, "Satadhanvá did lodge the jewel with me

অহুবাস।

দানপতে। শতধন্বা যে, আপনার নিকট সেই সন্তুষ্ট জগতের সাবচ্ছৃত সামন্তক মণি বাধিয়াছিলেন, তাহা আমরা জানি। সেই মণিবত্ত রাজ্যের অশেষ উপকারী, তাহা আপনার নিকট আছে, ধারুক, আমরা শকলেই ত তাহার ফলভোগী, বলদেব কিঞ্চ আমার প্রতিই সর্বদা সদেহ করেন, অতএব আমার সন্তোষের জন্য সেই মণিটী একবাব দেখান। শ্রীবৃক্ষের এইকপ বাদ্য শ্রবণ করিয়া অঙ্গুল মনে মনে চিহ্ন করিতে লাগিলেন, মণি ত আমার নিবিটেই বহিযাছে, একেব্রে কি বলি? যদি নিধ্যা বলি, তাহা হইলে ইহারা অযুগ্মকাম করিবে, বদ্রনথ্য হইতে বাহিব হইয়া পড়িবে, সকলেই দেখিতে পাইবে। ইহারা যদি অহেষণ করে, সেটা আমার পক্ষে সন্দেহজনক হইবে না। অঙ্গুল এই মকল বিষণ্ণ পর্যালোচনা করিয়া শকল জগতের কানৰণ দ্বন্দপ নামানুষেবে বলিলেন। প্রণদন। শতধন্বা আমার নিকট এই সামন্তক মণি সন্তুষ্ট করিয়াছিলেন। ৬০।

* Hala = 'Titans who warred on the Saras (Goda.)

मूलम् ।

अपगते च तस्मिन् अद्य इह परशो वा भगवान् मा
याचिथ्यतीति क्षतमतिरतिक्ष्वेष्टावन्तं कालमधारयम्
अस्य च धारणक्षेणाहमशेषोपभोगेषु सज्जिमानसो न वेद्धि
खुष्खकलामपि । ६१ ।

एतावन्नाचमशेषपराद्योपकारि धारयितुं न शक्नोतीति
मा भगवान् मंस्यत इत्याक्षना न चोदितम् । ६२ ।

तदिदं स्यमन्तकरत्वं शृङ्गताम् इच्छया यस्याभिमत
तस्य चमर्यताम् । ततः सोऽधरवस्त्रनिमोपितातिलघु कणक-
समुद्रक्षेपकटोक्तवान् । ६३ ।

तर्जना ।

शतधन्वाके भरने वाद आज, वा काल, वा परशो
जहर आप हमसे यह कथि भास्तुते, यह विचार करके
मैंने बड़त् कष्टसे एतने दिन रक्षा किया । इसके रखनेसे
हमको बड़ा क्षेष झेया है । मैं सब उपभोगसे विद्वित होकर
सब खुख छोह दिया । ६१ ।

पांच आप मनमे कहेंगे के अकूर अयोग्य है, के समु-
दाय राजका अग्रेप भद्रल करनेवाली मणिको रख न
सका । इस भयसे एतने दिनतक मैंने आपके विना मार्गे
दिया नहीं । ६२ ।

इस समय आप यह स्यमन्तक मणि मुत्से लेकर जिसको
मनासिफ हो, उसको दिजौए । अकूरने क्षणके वह बात
कहकर अपने कापडे से एक छोटीसी सोनेकी डिविया
बाहर नेकाली । ६३ ।

TRANSLATION.

61. "I have kept it in my possession so long, in tho hope of bestowing it on you after tho death of Satadhanyá. Alas! sir, it has been a thorn in my side.

62. "I did not give it to you so long, lest you should think me incapable of bearing about a gem of such mighty virtues.

63. "Now accept it, sir, and bestow it on whomsoever you please." Having delivered himself thus, Akrúra took out a small golden box from his dress.

অনুবাদ।

শতধন্বার হস্ত্যার পৰ আজ ইউক, কাল ইউক, বা পৰশ্যই ইউক, অবশ্যই আপনি এক দিন আমাৰ নিকট চাহিবেন, এই ভাবিয়া আমি অতি কষ্টে এতকাল ইহা গুদ্ধা কৰিয়াছিলাম, ইহার ধারণে আমাৰ এত দৈশ হইয়াছে যে, আমি সন্দীয় উপভোগে বক্তি হইয়া কাল্যাপন কৱিতেছি, স্বৰের লেশনাত্তও অনুভব কৱিতে পারি নাই। ৬১।

পাছে আপনি মনে কৱেন, অকূল এমনই অকৃম যে, সন্দীয় বাজ্যের অশেষ উপকাৰিক নাপিৱত্তও ধাৰণ কৱিতে পারিল না, এই কল্পে এতদিন আমি দুয়ং উপ্যাচক হইয়া আপনাকে ইহা সম্পৰ্ণ কৱি নাই। ৬২।

এক্ষণে মেই শুমকুড় দ্রুত এহণ কৱিয়া যাহাকে অভিমত হয়, তাহাকেই সম্পৰ্ণ কৱন। অকূল দুখকে এই কথা বলিয়া নিজ পরিধেয় বক্তুন্ধা হইতে একটা চুক্ত দুর্বণ কৌটা বাহিৰ কৱিলেন। ৬৩।

मुख्यम् ।

ततश्च निष्क्राम्य स्थमन्तकमणिं तत्र यदुसमाजे मुमोच ।
मुक्तमाचे च तेनातिकान्तप्रा तद्विलभास्यानमुहृत्तिम् ॥६४॥

अथाहाकूरः स एष मणिः शतधन्वनासाकं समर्पितं
यस्यायं स एनं गृज्ञात्विति । तन्मणिरब्रमालोक्य सर्व-
यादवाना साधु साधिति विस्तितमनसा वाचोऽन्त्यन्त ।
तमालोक्य भग्नायमच्युतेनैव सामान्यं समन्वीप्सितः इति
बलभद्रः सस्युहोऽभवत् ॥ ६५ ॥

तर्जमा ।

उसके बाद अकूरने उस मोनेकी डिवियाए वह स्थम-
न्तक मणि नेकाल कर उपस्थित यादवगणको देखलाया ।
बाहर नेकलते ही उसके दमक चमकसे तामाम सभामण्डल
प्रकाशमान हो गया । ६४ ।

बाद उसके अकूर बोने, के शतधन्वाने छमारे पास
जो मणि रक्खी थी, वह मणि यही है । यह जिसकी
चिज हो, वह लेवे । यादवगण उस मणिके दर्शन करते ही
बज्जत आश्यर्थसे चारों तरफसे बाहवाका शब्द उच्चारण
करने लगे, बलदेव देखकर उस मणिकेवाले बज्जत आमक-
चिज होकर मनही मनमें कहने लगे, के क्षण्यने पहिले ही
कहा है, के यह मणिरब्रह्म दोनों आदमीकी होगी । ६५ ।

TRANSLATION.

64. And laid *Syamantaka* before the assembled Jādavas. The gem sent a gleam far into the bosom of the apartment.

65. "Listen, princes," said Akrūra, "this is the gem which Satadhanvā lodged with me. Let him who is its rightful owner claim it." The Jādavas were struck with surprise at the sight, and were lavish in their praises. Baladeva secretly pined for possessing it, and thought within himself, "Krishna promised formerly that this gem should be our common property."

अमृवाद ।

परे अक्तुर नेह कोटि हैते शमलक वाहिर कविया
उपरित यादवगणके प्रदर्शन करिलेन । वाहिर करिवानात
ताहाव अताय समुदाय समामुप आलोकित हइया
उठिल । ६४ ।

अनुत्तर अक्तुर कहिलेन, शतधन्वा आवास निकट ये मणि
राधियाछिलेन, सेहि मणि एहि; इहा याहाव वस्त्र, तिनि
एहण करून । यादवगण सेहि मणि दर्शनात्र अंत्युत विश्वासेर
महित चतुर्दिक हैते साधुवाद प्रदान करिते लागिलेन ।
यज्ञदेव देखिया ताहाव प्रति अत्युत आमलचित हइया
मने मने कहिते लागिलेन, विहङ्ग पूर्वे अमीकाव
करियाछेन ये, एहि मणिरस्त्र आदादिगेन उत्त्येद्र गम्पाति
हैवे । ६५ ।

मूलभूत् ।

ममैवेद पितृधनमित्यतीव च सत्यभासापि स्युहया-
स्वकार । वलसत्याननावदोक्षनात् क्षणोऽप्यात्मानं चक्रा-
न्तरावस्थितमिव मेने । ६६ ।

सकलयाद्वसमच्छ्वाकूरमाह एतद्वि मणिरत्नमाल-
शोधनायैषां यदूना दर्शितम् । एतच्च मम वलभद्रस्य च
सामान्यं पितृधनच्छैतत् सत्यभासाया नान्यस्य । ६७ ।

एतच्च सर्वकालं शुचिना वज्ञचर्यगुणवता ध्रुयमाण-
मणेपरायुस्योपकारकम् अशुचिना ध्रुयमाणमाधारमेव
हन्ति । ६८ ।

तद्वज्ञमा ।

सत्यभासा मनमे काहने सुगी, के यह इसारे वायको
चिज है, यह इसकोही मिलना चाहिये । दृष्ट्य वलदेव
और सत्यभासाके सुखका भाव देखकर भक्तेकी तरफ
हो गये । ६९ ।

बाद उसके श्रीकृष्ण समुद्राय याद्यगणके सामने बोले,
के देख, मैंने केवल अपने कल्पके दूर करणेकेवास्ते सबको
यह मणिरत्न देखलाया । पहिले मैंने कदुल किया था,
के यह मणिरत्न बलदेवकी और इसारे सामेकी चिज
होगी, लेकिन यह सत्यभासाके वायके धन है, इस कारण
सत्यभासाहीकी मिलना उचित है, इसरेको लोभ करणा
मनासिफ नहिं । ७० ।

यह मणि पवित्र और वज्ञचर्ये बती होकर धारण
करणेसे राजका भङ्गल करणेयान्वा है, लेकिन अपवित्र
अद्भीके धारण करणेसे उसका नाश करणेवान्वा है । ७१ ।

TRANSLATION.

66. Satyabbámá thought that since Syaman-taka was the property of her father, it should now be hers. Seeing the countenances of Baladeva and Satyabhámá, Krishna became embarrassed.

67. Then addressing Akrúra, he said, "You must know, Sir, that I have shown this gem, only to remove the stain which had attached itself to my reputation. Formerly I promised that it should be the joint property of Baladeva and myself. But, it is *Satyabhámá's* paternal possession, and now ought to be hers. None else should covet it."

68. "When a man who is clean and who is engaged in *Brahmacharjya*,* wears it, it conduces to his good; but it is destructive to an unclean person."

অহৰাদ !

সত্যভামা মনে করিতে লাগিলেন ইহা যথন আমার পিতৃসম্পত্তি, তখন আমারই হওয়া উচিত। কৃষ্ণ বলদেব ও সত্যভামার মুখতঙ্গি দর্শনে আপনাকে চক্ষান্তপতিত ব্যক্তির শ্যায় বিবেচনা করিতে লাগিলেন। ৬৬।

পরে শ্রীকৃষ্ণ সমুদ্রায় যাদবের সমক্ষে অতুরকে সম্বোধন করিয়া বলিলেন, দেখুন, আমি কেবল নিজ কলঙ্কাপনোদনের জন্যই এই মণিরত্ন সকলকে দেখাইলাম। পূর্বে আমি শীকার করিয়াছিলাম যে, এই মণিরত্ন বলদেব ও আমার সাধারণ সম্পত্তি হইবে, কিন্তু ইহা সত্যভামার পিতৃধন, অতএব সত্যভামারই হওয়া উচিত; অন্যের ইহাতে লোভ করা বিধেয় নয়। ৬৭।

এই মণি পবিত্র ও অক্ষয়ান্তরী হইয়া ধারণ করিলেই রাজ্যের মন্তব্য-জনক হয়, কিন্তু অপবিত্র ব্যক্তিকর্তৃক ধৃত হইলেই তাহার মৃত্যুর কারণ হইবে। ৬৮।

*The condition of a young Brahmin or student in the first period of his life, involving much rigorous prayer and fasting. Vide The Commentaries.

मूलभूत् ।

अत अह अस्य पोदशस्त्रीसहस्रपरिग्रहात् असमर्थो
धारणे ॥ ५६ ॥

कथञ्चित्तत् सत्यभामा स्त्रीकरोतु । आर्येण वलभद्रेणापि
मदिरापानाद्यगेषोपभोगपरित्यागः कर्त्तव्यः । तदयं
यदुलोकोऽयं वलभद्रोऽहं सत्या च त्वा दानपते प्रार्थयामः
एतद्भवानेव धारयितुं समर्थः । लत्स्वासास्य राष्ट्रस्योपकारकं
तद्भवानशेषराष्ट्रोपकारनिमित्तमेतत् पूर्ववत् धारयतु ।
त्वयान्यथा न वक्तव्यमित्युक्ते दानपतिः तथेत्युक्ता जग्राह ।

तद्भवामा ।

इस छालतमे किस तरहसे उसके धारण करणेके मैं योग्य
ज्ञ । केसेवास्ते के मेरी पोल छाजार स्त्री है ॥ ५६ ॥

सत्यभामाभी इस्को किस तरहसे धारण करेगी । वह
केया इस मणिकेवास्ते बहुचर्यवन धारण करेगी । और
वलदेवभी इस मणि धारण करणेकेवास्ते सुरापान आदि
सब भोगको त्याग करणेको सामर्थ होगे ? हे दाता अकूर ।
और किसीको देनेकी मैं नज़िविज नहिं करता । यही
यादवगण, वलदेव, सत्यभामा और मैं सबलोग कहते हैं, के
आप सवराजके मङ्गलकेवास्ते यह स्यमन्तक मणि धारण करें ।
यह आपके पास रहनेसे राजका मङ्गल होगा ।
इस कारण आप धारण करें । इस्के सेवाय और दुसरी
यात खेयाल न करें । श्रीकृष्णकी यह वात शुन-
कर अकूर बोले बड़त आच्छा । इमारेही पास
रहे, यह कहेकर वह मणि आप उड़ाने के लिया ।

TRANSLATION.

69. "How then can I wear it, considering that I have no less than sixteen thousand queens ?

70. "How again can Satyabháma use it ? Shall she engage in *Brahmacharjya* for the sake of the jewel ? Shall the respected Baladeva renounce the convivial cup and other pleasures, in order that he could grace his person with *Syamantaka* ? O Lord of Dánavas, no use of my endeavours. Here are these Jádavas, here is Baladeva, here is Satyabháma, and here am I. We all beseech you, do you wear the gem for the good of this kingdom. "Pray, do not disregard this advice." "Be it so"

অনুবাদ।

একপ অবস্থায় আমি কিন্তু ইহা ধারণ করিতে সক্ষম হই ? যেহেতু আমাব ঘোড়শস্ত্র মহিষী । ৬৯ ।

সত্যভামাই বা কি প্রকারে ইহা ধারণ করিবেন ? তিনি কি মণির অনুবোধে ব্রহ্মচর্য-অত্যবলম্বন করিবেন ? এবং আর্য বলদেব কি এই মণি ধারণের উদ্দেশে হৃষাপানাদি সমস্ত উপভোগ পরিত্যাগ করিতে সমর্থ হইবেন ? দান-পতে ! অপব চেষ্টায় প্রয়োজন কবে না, এবং যাদবগণ, এই বলদেব, এই সত্যভামা এবং আমি, আমরা কখনেই আপনাকে অনুরোধ করিতেছি, সমস্ত রাজ্যের কল্যাণের জন্য এই মণিরত্ন আপনি ধারণ করুন। ইহা আপনার নিকট ধাকিলেই রাজ্যের শঙ্খলক্ষ হইবে। অতএব আপনিই ধারণ করুন, ইহার অন্যথা করিবেন না। শ্রীকৃষ্ণ এই কথা বলিলে অকুর তথাপি বলিয়া দেই শণিরত্ন গ্রহণ করিলেন।

मूलम् ।

तन्महामणिरङ्गं ततः प्रभृति चाकूरः प्रकटेनैवातीव
तेजसा जाज्वल्यमानेनावकण्ठासकेनादित्य इवाशुभासी
चचार । ७० ।

इत्येता भगवतो मिथ्याभिशक्तिशालनां यः स्मरति न
तस्य कदाचिदस्यापि मिथ्याभिशक्तिर्भवति अव्याहतेन्द्रिय-
श्चाखिलपापमोक्षमवाप्नोति । ७१ ।

इति स्थमन्तकोपाख्यानम् ।

तर्जना ।

उसीदिनसे अक्षूर यह महारथ मणि अपने गलेमे पहरकर
अत्यन्त तेजःपुञ्ज कलेवर दुस्रे सूर्यके समान फिरने
लगे । ७० ।

जो अद्भुती भगवान औरण्याका यह भुट्ट कलङ्क दूर
होनेकी कथा शुनेगा, अथवा मनमे लाभेगा, कभी योद्धामी
कलङ्क उस्की न छुये गा, और उस्की सब इन्द्रियमीठिक
रहेगी, और ये पर्मे यह अद्भुती सब पापसे सुकृत होकर
वैकुण्ठ वास करे गा । ७१ ।

स्थमन्तकका व्याप्त आख्यर ।

TRANSLATION.

said Akrúra, who continued to wear Syamantaka, and ranged Dwáraká like a second sun."

71. When a man remembers the false accusation of Krisbna mentioned above, he can bear with equanimity lesser false charges against him, and is finally absolved from all sin.

End of the History of Syamantaka

অনুবাদ।

দেই অবধি অক্তুর দেই মহারঞ্জ নিজকঠৈ ধারণ করিয়া
অত্যন্ত তেজঃপূজ্ঞকলেবৰ দ্বিতীয় সূর্যের ন্যায় বিচরণ
করিতে লাগিলেন। ৭০।

যে ব্যক্তি ভগবান শ্রীকৃষ্ণের এই শিথ্যা কলঙ্কাপনোদন-
হস্তান্ত প্ররণ করে, কখনই তাহাকে সামাজ নিথ্যাপবাদ
স্পৰ্শও করিতে সমর্থ হয় না, তাহার ইত্রিয় সন্দৰ্ভ
অবিহৃত থাকে এবং পরিশেষে সে ব্যক্তি সন্দৰ্ভে পাপ
হইতে নিহতি লাভ করে। ৭১।

ইতি শুভদৰ্শোপান্যান।



नवरत्नानि ।

मूलम् ।

वज्रमाणिक्यवैदूर्यं मुक्तागोमेदविहूम् ।
मरकतं पुर्परागस्त नीलस्तेति यथाकर्म ॥

तत्त्वज्ञमा ।

हीरा, माणिक्य, लक्ष्मिया, मोति, गोमेदक, मुक्ता, पात्रा, पीतराज,
और नीलम् वा नीषा यही नी मकारका रत्नके नवरत्न कहते हैं ।

TRANSLATION.

The Diamond, Ruby, Catseye, Pearl, Zircon,
Ceral, Emerald, Topaz and Sapphiro are called the
nine precious gems.

अहंवाद ।

हीरक, माणिक्य, बैदूर्य अर्थात् लक्ष्मिया, मुक्ता, गोमेद,
बिद्रम अर्थात् प्रवाल, मरकत अर्थात् पात्रा, पुर्पराग अर्थात्
पीतराज एवं इज्जनील अर्थात् नीलम् ऐसे नय प्रकार रत्न
नवरत्नमध्ये परिगणित । ७२ ।

GENERAL REMARKS.

THE taste for gems and precious stones can be traced to the most remote ages, and though it is now a hopeless task to point out the country where they were first discovered, or the nations by whom they were first worn, there are many circumstances which materially help us in concluding that India was their birth-place. For every luxury and comfort that man enjoys, for everything rare and beautiful in nature, for every delight that charms his senses and gratifies his vanity, for perfection in plants, flowers, perfumes, animals, birds, insects, music,* gems, pearls, &c., we are indebted to the East.

Mention is made of gems and jewels in the earliest writings of the Hindus. The Vedas speak of a place illuminated by rubies and diamonds which gave out a light as resplendent as that of the planets. Precious stones play a prominent part in the mythologies of the Hindus; in their traditions, poems and legends. In the two great epics of Hindustan, the *Rāmāyana* and the *Mahābhārata*, frequent

* The country which affords us the most ancient memorials of a perfect language, of an advanced civilization, of a philosophy where all directions of human thought find their expression, of a poetry immensely rich in every style, and of a musical art corresponding with the lively sensibility of the people,—India appears to have given birth to bow instruments, and to have made them known to other parts of Asia, and afterwards to Europe.—F. J. Ferri.

There is nothing in the West which has not come from the East — F. J. Ferri.

mention is made of stones and pearls with which the kings and the people of the period used to decorate their persons. Amongst the other ancient nations of the East, the Persians had a great taste for gems. The Phœnicians are known to have brought from the East precious stones and jewels to Egypt and Greece. The Egyptians are noted to have been very fond of them. The belles of ancient Egypt used to adorn their brows with diadems of Pearls and their throats with necklaces of four rows of precious stones. The fingers of the men were loaded with rings. Five or six centuries before Christ the Grecian kings and rulers of the neighbouring countries used ornamental and signet rings made with cut stones. Onomaeritus a priest and founder of Hellenic mysteries, is said to have treated of precious stones and their supernatural powers (500 B C). Herodotus mentions, (besides the Emerald in Polycrates ring) signet rings such as that of Darius and also speaks of the so called Emerald column in the temple of Hercules in Tyre, which emitted a splendid light at night. Plato makes mention of the Sard Jasper and Emerald. Aristotle had a better knowledge of stones than those authors that preceded him. His scholar Theophrastus has left a work on the subject. Alexander the Great had his breast plate set with stones and his mantle embroidered with gold and gems. When the Romans conquered Egypt and Greece, they took away, as the spoils of their

successful invasions, all the luxuries of the subjugated countries, and thus imbibed, among others, a taste for gems and stones. Cæsar and Cleopatra are said to have met in a hall of tortoise-shell, studded with Emeralds and Topaz. Caligula adorned his horso with a collar of Pearls; the shoes of Heliogabalus were studded with gems, and the statues of the gods had eyes of precious stones,—a custom borrowed evidently from the East. Even now, the horses of the Oriental Princes are brought out, on festive processions, studded all over with Pearls and other gems. In the time of the Ptolemies, jewels were used in profusion for ornamenting arms, drinking cups, and even the altars of the gods, and were also set in the frames in which the sacred pictures were put. Constantine is said to have entered Romo in a chariot of gold, adorned with dazzling gems, and in his time the Royal Crown was first set about with precious stones. This custom still prevails throughout the civilized world. Pliny and Strabo make prominent mention of gems and jewels in their works. The Bible gives descriptions of various kinds of stones known to the Hebrews. The twelve stones which were in the breast-plate of the High Priest were—the Sard, the Topaz, the Carbuncle (or Ruby), the Emerald, the Sapphire, the Diamond, the Ligure, the Agate, the Amethyst, the Beryl, the Onyx and the Jasper. The twelve Apostles were also represented by gems, called the Apostle stones:—

- 1 —Tho hard and solid *Jasper*, representing the rock of the Church, was the emblem of *Peter*
- 2 —The bright blue *Sapphire* was emblematic of the heavenly faith of *Andrew*
- 3 —Tho *Emerald*, of the pure and gentle *John*
- 4 —Tho white *Chalcedony*, of the loving *James*
- 5 —The friendly *Sardonyx*, of *Philip*
- 6 —The red *Cornelian*, of the martyr, *Bartholomew*
- 7 —The *Chrysolite*, pure as sunlight, of *Mathias*
- 8 —The indefinite *Beryl*, of the doubting *Thomas*
- 9 —The *Topaz*, of the delicate *James the younger*
- 10 —The *Chrysophrase*, of the serene and trustful *Thaddeus*
- 11 —The *Amethyst*, of *Matthew the Apostle*
- 12.—The pink *Iyacinth* of the sweet-tempered *Simeon, of Cana*

Sidorus, the Bishop of Seville, is said to have written a work on stones (630 A C) The number of properties attributed to precious stones at this time was wonderful, they were said to have the power of conferring health, wealth, beauty, honor, good fortune, and influence Men and women used to carry them about their persons and called them amulets These were also thought to have some connection with the stars and seasons A particular stone was supposed to be sacred to each month The following are what were known as the Zodiac stones —

January	...	Jacinth (Hyacinth), or Garnet.
February	...	Amethyst.
March	...	Bloodstone, or Jasper.
April	...	Sapphiro.
May	...	Agate.
June	...	Emerald.
July	...	Oayx.
August	...	Cornelian.
September	...	Chrysolite.
October	...	Aquamarine, or Beryl.
November	...	Topaz.
December	...	Rnby.

Supernatural influences have been attributed to particular stones, which are still believed in by the superstitious. The Ruby is known to be a sovereign remedy for pestilence and poison; it also drives away evil spirits and bad dreams. The Jacinth, if worn on the finger, procures sleep, and brings riches, honor, and wisdom. The Amethyst dispels drunkenness and sharpens the wit. The Balas Ruhu restrains passion and fiery wrath, and is a preservative from lightning. The Emerald discovers false witnesses by suffering alteration when it comes in contact with such persons; the Sapphiro procures royal favor, and frees men from enchantment. The Chrysolito was said to cool boiling water, and soften wrath, and if placed in contact with poison, it lost its brilliancy until removed. Opinions, of course, differ as to these attributes, according to the fancy of the writers.

The superstitions attached to these stones were not confined to the ancients only. The Empress Eugenie of France, it is said, would not wear a precious Opal, because it was known to have brought ill luck to the wearer. But our Most Gracious Majesty the Queen Victoria, Empress of India, having no superstition on the point, has presented each of her daughters, on their marriage, with a parure of Opals and Diamonds.

It has now become a fashion to have finger rings set with certain stones, so arranged that the initials of their names would give a desired name. The following alphabetical list of precious and half precious stones will be of great use in forming the names —

	<i>Transparent</i>	<i>Opaque</i>
A	Ametyst	Agate
B	Beryl	Basalt
C	Chrysoberyl	Cacholong
D	Diamond	Diaspore
E	Emerald	Egyptian pebble
F	Felspar	Fire stone
G	Carnet	Granite
H	Hyacinth	Heliotrope
I	Idocrase	
J		Jasper
K	Kyanite	Krok dolite
L	Lynx Sapphire	Lapis-Lazuli
M	Milk Opal —	Malachite
N	Natrolite	Nephrite
O	Opal	Onyx

	<i>Transparent.</i>		<i>Opaque.</i>
P	. Pyrope ...	.	Porphyry
Q	... Quartz ..	...	Quartz Agate
R	.. Ruby ..	..	Rose Quartz.
S	.. Sapphire ...	..	Sardonyx.
T	. Topaz ..	.	Turquoise.
U	.. Uranite ..	..	Ultra-marine
V	Visuvianite		Verd-antique.
W	.. Water-Sapphire	...	Wood-Opal
X	Xanthite		Xylotile
Y	... .. ..	
Z	. Zircon ...		Zurlite

Thus, the name "Charles" may be represented by Chrysoberyl, Hyacinth, Amethyst, Ruby, Lapis-Lazuli, Emerald and Sapphire. The Prince of Wales, on his marriage with the Princess Alexandra, gave her a ring which represented his own name "Bertie." It was set with stones in the following order—Beryl, Emerald, Ruby, Turquoise, Jacinth and Emerald.

The following account of precious stones, as supposed to be found on reptiles and animals, is taken from "All the Year Round" of the 1st June, 1878:—

"Among the Arabians, serpents were supposed to possess precious stones of inestimable virtue. This belief was current through many ages. Mathew Paris relates the story of a miserly Venetian, named Vitalis, who was rescued from a terrible death—having fallen into a pit in which were a lion and a serpent—by a wood-cutter, to whom he

promised half his property for this deliverance
The lion and the serpent, who take advantage of
the ladder by which Vitalis is brought to the
surface, also testify their gratitude to the wood-
cutter, by crouching at his feet While the poor
man is having his humble repast in his little hut,
the lion enters with a dead goat as a present The
serpent also enters, bringing in his mouth a
precious stone, which he lays in the country man's
plate He next goes to Venice, and finds Vitalis
in his palace, feasting with his neighbours in joy
for his deliverance On being reminded of his
promise, the rich man denies having seen the wood-
cutter, and orders his servants to cast him into
prison, but before this could be effected, the rustic
escapes and tells his story to the judges of the city
At first they are incredulous, but on showing the
jewel, and proving further the truth, by conduct-
ing them to the dens of the lion and the serpent,
where the animals again fawn on their benefactor,
Vitalis is compelled to perform his promise This
story, adds Mathew Paris, was told by King
Richard, to expose the conduct of ungrateful men

"In Timberlake's *discourso of the Travels of two English Pilgrims to Jerusalem, Gaza, &c.*, (1611), we find an account of a great jewel which was taken from a serpent's head, and used in conjuring In Alphonso's *Clericalis Disciplina*, a serpent is mentioned with eyes of real Jacinth In the romantic history of Alexander, he is said to have

found serpents in the Vale of Jordan with collars of huge Emeralds growing on their backs Milton gives his serpent eyes of Carbuncle. A marvellous stone was said to be found in the serpent's brain, but in order to secure its lustre and potent influences, it was to be extracted from the living animal.

"The Draconius, described by Albertus Magnus as of a black-color and pyramidal form, was also taken out of the heads of dragons, while they lay panting. To the snake-stone a popular superstition is still attached in the East. In the narrative of a voyage in Her Majesty's ship *Samarang*, Captain Sir Edward Belcher says—"At my last interview with the Sultan of Guning Tahoor, he conveyed into my hand—suddenly closing it with great mystery—what they term here as the snake-stone This is a polished globe of Quartz, about the size of a musket-ball, which he described as of infinite value, an heir-loom, and reported to have been extorted from the head of an enchanted snake" Allusions to serpent-stone are frequent in the early writers. We read in the *Gesta Romanorum* that the Emperor Theodosius the Blind ordained that the cause of any injured person should be heard on his ringing a bell, which was placed in a public part of his palace A serpent had a nest near the spot where the bell-rope hung In the absence of the serpent, a toad took possession of her nest; the serpent, twisting itself round

the rope, rang the bell for justice, and at the Emperor's special command the toad was killed. A few days afterwards, as the Emperor was reposing on his couch, the serpent entered the chamber, bearing a precious stone in its mouth, and, crawling up to the Emperor's face, laid it on his eyes, and glided out of the apartment, the monarch was immediately restored to sight.

"*Apionos* of the burglarious toad, the philosophers taught that though ugly and venomous, "it wears yet a precious jewel in its head." Lupton, in his Book of Notable Things, instructs his reader how to procure it, "you shall know whether the toad stone be the ryghte or perfect stone, or not. Hold the stone before a toad, so that he may see it, and if it be a ryghte and true stone, the toad will leap toward it, and make as though he would snatch it. He enviyeth so much that none should have that stone. If swallowed, it was a certain antidote against poison, and it was usual to take it as a precautionary pill—rather a hard one—before eating."

"In the Philosophical Transactions, vol vi, p 21, we find that the toad stone was supposed, in the Highlands, to prevent the burning of houses and the sinking of boats, and if the Commander in the field had one about him, he would either be sure to win the day, or all his men would die on the spot!"

"The bezoar was a stone procured from the cervicebra, a wild animal of Arabia, and was supposed to have been formed of the poison of serpents which had bitten the creature, combined with the counteracting matter with which Nature had furnished it. There was a belief in the Middle Ages that the bezoar was a potent charm against the plague and poison.

* * * * *

"The wonderful effects of stones found in various animals are too numerous to mention. The brain of a tortoise contained one that had the effect of a fire-annihilator in extinguishing flames; moreover, whoever did at a proper time—having first washed his mouth—carry it under his tongue, felt a divine inspiration to foretell future events. Birds were particularly distinguished for the possession of talismanic stones. The hyæna was very properly hunted; not, however, for its ferocious propensities, but for a precious stone in one of its eyes, full of mystic virtues. One of the most curious superstitions, and one which has been a favorite theme with writers of all ages, is connected with the Carbuncle, or Ruby. Ælian has a singular story on this subject, how a certain widow, Hereulia, had tended a young stork which had broken its leg, and how the grateful bird, returning from its annual migration, dropped into her lap a precious stone, which on her awaking

at night, lighted up her chamber like a blazing torch

"The fabulous animal called the carbunculo, said to have been seen in some parts of Peru, is represented to be about the size of a fox,* with long black hair, and is only visible at night, when it slinks slowly through the thickets. If followed, it is said to open a flap, or valve, in the forebead, from which an extraordinary and brilliant light issues. The natives believe that the light proceeds from a precious stone, and that any person who may venture to grasp at it rashly is blinded; then the flap is let down, and the animal disappears in the darkness."

The following lines from the journal of Sir Jerome Horsay, who was employed as a special messenger between Ivan the Terrible of Russia and Queen Elizabeth, sufficiently prove the superstitions that existed with respect to precious stones at that period (1584).

"The old emperor was carried every day in his chair to the treasury. One day he beckoned me to follow. I stood venturously and heard him call for some precious stones and jewels. He told the princes and nobles present before and about him the virtue of such and such, which I observed, and do pray I may a little digress to declare for my

* A variety of the fox known as the *oolfa-mookhee* (Sans. *Dwipta jeera*) exists in Bengal, from the mouth of which a bluish light is known to issue. This is called by the ignorant natives, the "will o' the wisp."

memory's sake :—‘the loadstone, you all know, hath great and hidden virtue, without which the seas that encompass the world are not navigable, nor the bounds nor circles of the earth cannot be known Mahomet, the Persian’s Prophet, his tomb of steel hangs on their Rapetta at Dorbent most miraculously’ He caused the waiters to bring a chair of needles touched by this loadstone, and hanged all one by the other. ‘This fair coral and this fair turcas, you see. Take it in your hand. Of his nature and orient colors put them on my hand and arm I am poisoned with disease. You see they show their virtue by the change of their pure colour into pale—declares my death. Reach out my staff royal, an unicorn’s horn, garnished with very fair diamonds, rubies, sapphires, emeralds, and other precious stones that are rich in value—cost seventy thousand marks sterling of David Gower from the fowlers of Ausborghe. Seek out for some spiders.’ He caused his physician, Johannes Lloff, to scrape a circle thereof on the table, put within it one spider, and so one other that died, and some other alive, then run apoco from it. ‘It is too late, it will not preserve me. Behold these precious stones, the diamond is the orient’s richest and most precious of all others. I never affected it. It restrains fury and luxury, gives abstinenço and chastity. The least parcel of it in powder will poison a horse, given in drink, much more a man.’ Points at the ruby, ‘ah, this

is most comfortable to the heart, brain, vigour, and memory of man, clarifies congealed and corrupt blood.' Then at the emerald : 'The nature of the rainbow, this precious stone is an enemy to uncleanness. The sapphire I greatly delight in ; it preserves and increaseth courage, joys the heart, pleasing to all the vital senses, precious and very sovereign for the eyes, cheers the sight, takes away blood shot, and strengthens the muscles and sinews thereof' Then takes the onyx in hand. 'All these are God's wonderful gifts, secrets in nature and yet reveals them to man's use and contemplation as friends to grace and virtue, and enemies to vice. I faint, carry me away till another time'"

The following lines about the supernatural properties attributed to precious stones are also taken from "All the Year Round" of the same date :—

"Innumerable were the effects produced by certain precious stones ; among others the Heliotrope had special virtues. It was called by necromancers the "Babylonian gem," and if rubbed over into the juice of the herb of its own name, it rendered the wearer invisible. In the Middle Ages, the Heliotrope which contained many red spots, were highly valued from a belief that the blood of Christ was diffused through the stone. The Moonstone was, as its name implies, venerated from its supposed lunar attractions. It is one of the prettiest, though most common of precious stones in Ceylon. Pliny describes it as containing an image of the moon,

"which, if the story be true," he observes, "daily waxes, or wanes, according to the state of that luminary" Chalcedony hung about the neck, dispersed sadness, and if a person carried one perforated with the hairs of an ass run through it, he would overcome all disasters. Crystal dispelled witch-craft The Chrysoprasus gladdened the heart, the Chrysolite expelled phantoms, and what was more servicable rid people of their follies. The Onyx, in the Middle Ages, was believed to prevent ugly dreams by night, and law suits by day. The Jasper was a charmer of scorpions and spiders, and was worn as a talisman by the Roman athlete. Burton, in the Anatomy of Melancholy, tells us that, "if hung about the neck, or taken in drink, it much resisteth sorrow and recreates the heart." The same qualities were attributed to the Hyacinth and Topaz. The Crystal has been the most popular of all oracular stones; a favorite stone was the Beryl, "which," says Aubrey in his Miscellanies, "is a kind of Crystal that has a weak tincture of red; in this magicians see visions." The custom was to consecrate, or "charge" them, as the modern term is, for which purpose set forms were used, which are described in Reginald Scott's Discovery of Witch-crafts. The famous Crystal of that prince of quackery, Dr. Dee, is preserved in the Ashmolean Museum at Oxford.

"The properties of the Ruby were endless; bruised in water it was a panacea for all com-

plaints ; it had the peculiarity, wherever worn, of discovering its presence by its lustre, which would shine through the thickest clothes. Powdered Agate was an infallible remedy for " all the ills that life is heir to." Pliny quotes the Magii, as teaching in Persia that storms could be averted by burning Agates. The Amethyst would prove a boon to modern tipplers, if, as the ancients asserted, it prevented intoxication. The Sapphire and the Emerald strengthened the sight, a property said to have been also possessed by the Turquoise ; but it could confer a still more wonderful gift on its wearer ; " whoever," says Vnn Helmont, " wears a Turquoise, so that it, or its gold setting, touches the skin, may fall from any height and the stone attracts to itself the whole force of the blow, so that it cracks and the person is safe." The Romans regarded the Diamond with superstitious reverence and Pliny tells us that it baffles poison, keeps off insanity, and dispels vain fears."

According to ancient authorities, all composite substances consist of the four elements—fire, air, earth and water : the difference between gems and common pebbles being caused by the predominance of water in the former, and of earth in the latter. The water condensed and congealed by the dryness of the earthy particles was supposed to give to precious stones their brilliancy and transparency. Aristotle asserted that the first cause of stones was *viscous mud*, a sap that shrinks and is congealed by

cold, in which water predominates over earth : to these he adds stony *fragments* and *particles* of stone, and another special *sap*, which he calls *lapidific sap*. Theophrastus taught that "stones were made of pure, equal and compact substance, after its perlocation, the which substance, being in certain places become petrified by flowing, or in some other manner." Avercenna only says mud or foul, stagnant water composes stones. Falopius thinks stones to be the produce of a very pure juice. Cardan says that "they are engendered between the rocks by means of a sap, which is distilled through their concavity even as the babe in the maternal blood." This last assertion gave rise to a new theory, the object of which was to establish that the engendering of precious stones was not to be attributed to the same causes as that of inert nature, but that it proceeded from causes absolutely similar to those of animated living beings. Boetius de Boot, a physician of the 17th century, attributes the formation of the stones to the almost direct intervention of the Deity.

The precious stones and pearls are mostly obtained from Ceylon, India, Brazil, Australia, California, Siberia and South Africa.

In the widest interpretation of the term, a gem or a precious stone is nothing but a mineral—hard, of a beautiful color, or absolutely colorless; usually transparent, of great rarity and value. Minerals possessed of these properties have been generally divided into two classes—(1) jewels or gems, perfectly pure; (2) half-pure precious stones, colored or tinted. The first class includes in its province those rare minerals which are distinguished by colors at once bright and dazzling, soft and tender; also by transparency, high lustre, great density and capability of polish. The so called precious stones which have these characteristics, but in a much less degree, come under the category of the 2nd class.

अथ वच्च ।

मुखम् ।

महाप्रभावं विवुद्धैर्यस्तादक्षमुदाहृत ।
वज्रपूर्वा परीक्षेयं ततोऽस्ताभि प्रकीर्त्तते ॥ ७३ ॥
हैममातङ्गसौराय्याः पौष्टकालिङ्गकोशला ।
वेणूतटीयसौरीरौ वज्रस्याद्विधाकराः ॥ ७४ ॥

झीरेके वयान ।

तरजना ।

देवताओंने सुमक्ष रक्षोमे झीरेको श्रेष्ठ कहा है,
नदनुसार पहिने झीरेका विषय चिल्हा जाता है । ७३ ।

हैम (हिमालय प्रदेश), मातङ्ग (दाखिलात्यके अन्तर्गत घराण्यमुष पर्वतके निकट पम्पा नदीके किनारेका देश),
सौराष्ट्र (गुराट), पीष्ठ (राष्ट्रपुर, दिनाजपुर, राजसाही, यीरभूम, भुरमिदाबाद, नष्टहोप, यर्द्दमान, चौर मेदिनीपुर यगयरह प्रदेश), यनिङ्ग (हायिदृ और उठियाके भूम्पत्तों प्रदेश), कोशल (चौधोधा), महाराष्ट्र देशके गोदावरी नदीकी उपनदी वेणू घटया वेणगढ़ाके तीर, भीषीर (मत्तद्व अर्धान् भत्तमुज और मिथ्यु नदके मध्यदेश), राङ्ग आट लगाहोंमे झीरेकी पान है । ७४ ।

THE DIAMOND.

TRANSLATION.

73. The Gods have considered the diamond as the best of gems. I shall accordingly describe it first.

74. The diamond is produced in the following eight places:—

Haima,* Mátanga,† Sauráshtra,‡ Paunda,§ Kalinga,|| Kosala,¶ Venwa,** or the shores of the Vena-Gangá, and Sanbíra.††

ହୀରକ ।

ଅଭ୍ୟବାଦ ।

ଦେବତାଙ୍ଗୀ ମୟୁଦ୍ୟ ରଙ୍ଜେର ମଧ୍ୟେ ହୀରକକେହି ଶର୍ଵ-ରଙ୍ଗ-
ଶ୍ରେଷ୍ଠ ବଲିଯା କଲ୍ପନା କରିଯାଛେନ, ହୃତରାଂ ତଦମୁଖାରେ ଥିଥିଲେ
ହୀରକେର ବିଷୟ ବଳା ସାଇତେଛେ । ୭୩ ।

ହୈମ (ହିମାଲୟ ପ୍ରଦେଶ), ଶାତମ୍ବ (ଦାକ୍ଷିଣାତ୍ୟେର ଅନ୍ତଗର୍ତ୍ତ
ଧ୍ୟୁମ୍ବିଧ ପରିତରେ ନିକଟେ ପଞ୍ଚା ନଦୀର ତୀରବର୍ତ୍ତୀ ପ୍ରଦେଶ),
ଶୌରାଷ୍ଟ୍ର (ଶୁରୁଟ), ପୌତ (ରମ୍ପୁର, ଦିନାଜପୁର, ରାଜମାହୀ,
ବୀରଭୂମ, ମୁରନିଦିଆବାଦ, ବର୍କିମାନ ଓ ମେଦିନୀପୁର ପ୍ରଭୃତି ଶାନ),
କଲିଞ୍ଜ (ଜ୍ଞାବିଡ଼ ଓ ଉଡ଼ିଶ୍ୟାର ଧ୍ୟଗତ ପ୍ରଦେଶ), କୋଶଳ
(ଅମୋଧ୍ୟା), ବେଣ୍ଣ ବା ବେଣ୍ଗମ୍ବାର ତୀର (ମହାରାଷ୍ଟ୍ରେର ଅନ୍ତଗର୍ତ୍ତ
ଗୋଦାବରୀର ଉପନଦୀର କୁଳ), ଶୌବିର (ପାଶ୍ଚାତ୍ୟେ ଶତକ
ଓ ଶିଦ୍ଧ ନଦେର ଧ୍ୟବର୍ତ୍ତୀ ପ୍ରଦେଶ), ଏହି ଆଟ ଶାନେ ହୀରକ
ଉପର ହୁଏ । ୭୪ ।

* The country of the Himalayas.

† The lands adjacent to the shores of the river Pampá near the Hirishyamkha mountains in the Deccan.

‡ Surat.

§ Rungpore, Dinagepore, Rajshahye, Beerbhoom, Moorshedabad, Burdwan, Midnapore, &c.

|| The provinces between Orissa and Drávira.

¶ The modern Ajodhyá.

** A tributary of the River Godávari in the Maharashtra country.

†† The tract lying between the Satadru and the Indus.

मूलम् ।

आतामा हिमशैलजाः शशिनिभा वेण्णातटीयाः शुभाः
सौवीरासु सिताञ्जमेघसहशास्त्राम्बास्य सौराष्ट्रजाः ।
कालिङ्गाः कनकावदातरुचिरा पीतप्रभाः कौशलाः
श्वामाः सुखडभवा भतद्विषये नात्यनपीतप्रभाः ॥ ७५ ॥
एथिव्यापौ वियज्जेजो मरुज्जैवेति पञ्चमिः ।
वज्रमुत्पद्यते बह्यन् कथितं वज्रकोविदैः ॥ ७६ ॥

तद्वज्रमा ।

हिमालय मदेश, अर्यात् हिमालय पर्वतके निकटके
स्थानोंमें जो हीरा पयदा होता है; उस्के रह्यमें तांवापन
भलकृता है; वेण गङ्गाके किनारे जो हीरा पयदा होता
है; वह चन्द्रमाके समान उज्ज्वल चमकता है; भौवीर देशमें
जो हीरा पयदा होता है, उस्का रह्य खेत कमलके समान
अथवा सादे बादलके समान होता है; सुराष्ट्र प्रदेशमें जो
हीरा पयदा होता है, उस्का रह्य नावेके समान
होता है, कलिङ्ग प्रदेशमें जो हीरा पयदा होता है,
उस्का रह्य चोनेके समान होता है; अयोध्यामें जो हीरा
पयदा होता है; उस्का रह्य पीला होता है; पीण्ड प्रदेश-
में जो हीरा पयदा होता है, उस्का रह्य श्वामवर्ण होता
है; और मातह्य मदेशमें जो हीरा पयदा होता है, उस्का
रह्य छान्का जरदर्वण होता है । ७५ ।

वज्र-विद्याके कुशल परिणित फडते हैं, के हीरेमें एव्यू-
जल, आकाश, तेज और बायु यही पञ्च महाभूत सामान्य
विशेष करके हैं । ७६ ।

TRANSLATION.

75. The diamonds of the Himalayas are slightly copper colored, those found on the shores of the Venwa are lustrous like the moon, those of Saubira resemble in hue the white lotus or the silvery cloud, those of Surat are copper-colored, those of Kâlinga dart golden rays, those of Kosala are yellow, those of Paunda, sable, and those of Mîtanga, yellowish.

76. According to persons versed in the knowledge of jewels, diamonds vary in the preponderance of one or other of the five primal elements—earth, water, the sky, energy and the air.

অনুবাদ।

হিমালয় পর্কতে ঈষৎ তাত্রবর্ণ, বেণুতীবে চল্লের ন্যায়
শুল্ববর্ণ, সৌবীবে শ্রেতপদ্ম অথবা শুভ মেঘসূচ, সৌবাট্টি
প্রদেশে তাত্রবর্ণ, কলিম প্রদেশে শুবর্গবর্ণ, কোশলে গীত-
বর্ণ, পৌও-প্রদেশে শ্যামবর্ণ, মাতঙ্গ-প্রদেশে ঈষৎ পীতবর্ণ
হীবক উৎপন্ন হয়। ৭৫।

বছু-পরীক্ষা-কুশল পাইতেবা কহেন, হীরকবিশেবে
ফিতি, অগ, আকাশ, তেজ ও বায়ু এই পঞ্চ মহাজ্ঞতের
আধান্য লক্ষিত হয়। ৭৬।

मूलम् ।

महाप्रभावं सद्गुरुं सुशोभं पार्थिव विदुः ।
 स्तिंग्य रुदु धन सच्चमायमाङ्ग पर वुधाः ॥ ७७ ॥
 विमलं शुचि तीक्ष्णाग्रं वैयतं वज्रसुच्यते ।
 पद्मभूतात्मकं वज्रं तैजसं प्रायशो भवेत् ।
 लघु तीक्ष्णं छरस्यं वायव्य परिकस्यते ॥ ७८ ॥
 समसां धृयिकों पाति पार्थिवस्य विधारणात् ।
 हृसिर्जपीर्यग्न कीर्तिरायवज्रस्य धारणात् ॥ ७९ ॥

तर्जुमा ।

जिस् छीरेमे एथुका अंश ज्यादा है, वह हीरा गाढ़ा होता है, जिस् मे जलका अंश ज्यादा है, वह हीरा धन, समान, अर्थात् सेन, चमकदार और सच्च होता है । ७७ ।

जिस् मे आकाशका अंश अधिक है, वह हीरा निर्मल, पवित्र और तीक्ष्णाग्र होता है, जिस् मे तेजका अंश अधिक है, वह हीरा रक्तवर्ण होता है; और जिस् मे वायुका अंश ज्यादा है, वह हीरा जलका, तीक्ष्णाग्र और खुरधरा होता है । ७८ ।

जिस् छीरेमे एथुका अंश अधिक है, उस् को जो धारण करे, वह राजा है, जिस् छीरेमे जलका अंश अधिक है, वह हीरा धारण करनेवे मनका टप्पि, लघी, यश और कौर्त्ति लाभ होए । ७९ ।

TRANSLATION.

77. The diamonds in which earthy matter forms the base are thick, while those in which water preponderates are dense, smooth, cool and transparent.

78. Diamonds mainly composed of the sky, are exceedingly flawless, clean, and sharp-ridged; those having for their base, energy, are almost always blood-red; and those preponderated by the air are exceedingly light, sharp-pointed and rough.

79. The wearing of earthy diamonds leads to universal dominion; and the watery kind brings contentment, riches, fame and renown.

অহৰাদ।

যে সকল হীরকে পার্থিবাংশের আধিক্য থাকে, সেই
সকল হীরক দলে পুরু; যাহাতে জলীয়াংশের আধান্য
থাকে, তাহা অতি ঘন, মহণ, প্রিক্ষ এবং স্বচ্ছ। ৭৭।

আকাশাংশের আধান্যে হীরক অতি নির্মল, পরিত্র ও
তীক্ষ্ণাগ্র হইয়া থাকে; তেজঃপ্রধান হীরক প্রায়ই রক্তবর্ণ
হয় এবং যাহাতে বায়ুর আধান্য থাকে, সেই হীরক অতি
লঘু, তীক্ষ্ণাগ্র ও খরস্পর্ণ হয়। ৭৮।

পার্থিবাংশপ্রধান হীরকধারণে সমস্ত পৃথিবীর আধিপত্য
লাভ হয়; জলীয় হীরকধারণে মানসিক তৃষ্ণি, লক্ষ্যী,
যশ ও কীর্তি লাভ হয়। ৭৯।

मूलम् ।

उत्साहप्रियहृषित्वं वायव्यस्य विधारणात् ।
तथा सम्पत्तयः सर्वा वैयतस्य विधारणात् ।
प्रतापः श्रीर्थमुत्साहस्त्रैजसस्य विधारणात् ॥ ८० ॥
हिमकुन्देन्दुधवलं पट्कोणाएदत्वं तथा ।
तीचुं वारिभर्वं बज्रं घनमङ्गाशकान्तिमत् ।
अभ्यकारे च दीप्येत तज्ज्ञेयं वज्रमुत्तमं ॥ ८१ ॥
गुणादं तीचुभारं यत्सर्पदर्पनिवारणं ।
तस्य धारणमाचेष विपरोगं प्रशस्यति ॥ ८२ ॥

तस्यम् ।

जिस् हीरेमे वायुका अंश अधिक है, वह हीरा धारण करनेसे उत्साहकी हड्हि, और लोगोंमे प्रिय होए; जिस् हीरेमे आकाशका अंश अधिक है, उस् हीरेको धारण करनेसे सम्पत्ति लाभ होए; जिस् हीरेमे तेजका अंश अधिक है, वह हीरा धारण करनेसे प्रताप, बीरत्व, और उत्साह हड्हि होए ॥ ८० ॥

जो हीरा वरफ, कुन्दफुल, सफेद वादन, और चन्द्रमाके समान शुक्लवर्ण होता है, और छकोण अद्यवा आटकोण-सुक, तीचुभार, जलमे उत्पन्न होता है; और आंधिरेमे प्रकाश पाता है; वह हीरा अति उत्तम है ॥ ८१ ॥

गुणयुक्त और तीचुभार हीरा धारण करनेसे सर्पका विष और अन्यान्य विषधर अन्तुका विष नष्ट होता है ॥ ८२ ॥

TRANSLATION.

80. The airy soft give heart and gracefulness ; and the skyey diamonds bring about the possession of all kinds of wealth. The use of energy-preponderated diamonds adds to puissance, heroism and hope.

81 Those diamonds that are white like hailstones, the Kunda flower,* white clouds or the moon, possessed of six or eight corners and sharp-ridged, that have originated from water, and that shine even in darkness, are the acme of excellency.

82. The wearing of a genuine and sharp diamond leads to instant cure from snake-bite, and proves efficacious in neutralizing the effects of other poisons.

অংশবিবৰণ।

বায়ুবীয়াংশপ্রধান হীবকধারণে উৎসাহ ও প্রিয়দর্শনজনক ; আকাশপ্রধান হীবকধারণে সর্ব প্রকার সম্পত্তি লাভ হয়। তৈজস হীবকধারণে প্রতাপ, শৌর্য, ও উৎসাহ বর্দ্ধিত হয়। ৮০।

যে বজ্র কবকা, কুল্পপুল্প, শুলু মেঘ অথবা চন্দসদৃশ ধৰন বর্ণ ; ধটি বা অক্টকোণবিশিষ্ট ; তীক্ষ্ণধার ; জলোৎপন্ন এবং অক্ষকাবেও দীপ্তি পায়, সেই হীরকই উৎকৃষ্ট। ৮১।

গুণমুক্ত অথচ তীক্ষ্ণধার হীরক ধারণ করিবামাত্র সর্প-দন্ত ব্যক্তি আবোণ্য লাভ করে, এবং তদ্বারা অপবাপন জন্মব দিবও শমতা পাইত হয়। ৮২।

* Jasminum Multiflorum or Pubescens.

मूलम् ।

कोटि सूर्य प्रतीकाश' कोटि चन्द्रसुशीतलं ।
 अन्त्यकार इर वज्रं विज्ञेयं महदुत्तमं ।
 तस्य धारणमाचेण सर्वरोगं प्रशास्यति ॥ अ३ ॥
 तप्ते दुखे जले तैले घृते चिप्तोऽपि यः पवित्रः ।
 शीतता नाययेत्सद्य स ज्ञेयं सुरदुर्लभः ॥ अ४ ॥
 व्रह्मचर्चियविट् शूद्रभेदाक्षस्य चतुर्धिधाः ।
 क्रमशो लक्षणं तेषामुच्यते हिंसन्तुम् ॥ अ५ ॥

तद्भागम् ।

जो हीरा कोटि सूर्य के समान प्रकाशमान, और कोटि चन्द्रमाके समान शीतल, और आधेरेमे प्रकाश पाता है, वह हीरा सबमे अेष्ट है, और उसके पहेरनेसे सब विमारी नष्ट होते है ॥ अ३ ॥

जो हीरा गरम जल, गरम दुध, गरम घृत और गरम तैलमे फेंक दिया जाय, और उसी समय उन् वसुकी गरमि दूर हो जाय, ऐसा हीरा देवताओंको दुर्लभ है ॥ अ४ ॥

मनुष्यगणमे जिस प्रकारके बाह्यण, चचि, वैश्य, और शूद्र यही चार वर्ण है, उसी प्रकार हीरामेभी बाह्यण, चचि, वैश्य और शूद्र यही चार वर्ण है, एथक् एथक् करके उसका लक्षण लिखता ऊँ ॥ अ५ ॥

TRANSLATION.

83. A diamond which is resplendent like myriads of suns, while deliciously cool as numberless moons, which illumines even palpable darkness, is excellent, and proves a panacea as soon as worn.

84. The diamond which, on being thrown into hot water, milk, oil, or clarified butter, extinguishes the heat, is coveted by the gods.

85. Like men, diamonds are divided into Brahmins, Kshetriyas, Vaisyas and Sudras. The distinctive features of each caste I will now set forth.

অসুবাস ।

যে হীরা কোটি সূর্যের ন্যায় ভাস্বন, অথচ কোটি চন্দের ন্যায় ইশ্বীতল, এবং অক্ষকাবেও দীপি পায়, সেই হীরক সর্বশ্রেষ্ঠ; তাহা ধারণ করিবামাত্র সর্ব প্রকার রোগের শাস্তি হয় । ৮৩ ।

যে হীরা উৎক জল, দুঃখ, তৈল বা ঘৃতের মধ্যে নিষ্ক্রিপ্ত হইয়া তৎক্ষণাৎ উক্ত পদার্থনিচমের উক্ততা বিনাশ করে, সেই হীরক দেবতাদিগের ছৰ্ণভ । ৮৪ ।

মনুষ্যগণের ন্যায় হীরকেরও আকাশ, ক্ষত্রিয়, বৈশ্য ও শূদ্র এই চারি প্রকার জ্ঞাতিভেদ আছে । কৃমশঃ তাহা-
দিগের লক্ষণাদি নির্দেশ করা যাইতেছে । ৮৫ ।

मूर्खम् ।

विप्रश्च शङ्कुमुदस्फटिकावदानः
स्यात् क्षचियश्च शशवक्रविलोचनाभः ।
वैश्वस्त्रं कान्तकदलौदलसन्दिकाशः
शूद्रस्त्रं धौतकरबालसमानदीप्तिः ॥ ८६ ॥
विप्रच्छियवैश्याना शूद्रजातेर्यथाक्रमः ।
ज्ञेता रक्षा तथा पीता ऊण्णा च्छायास्तुर्विधाः ॥ ८७ ॥
यज्ञैर्दानैस्तपोभिष्ठ यदाप्रोति तदाप्रुयात् ।
गुणयुक्तस्य वज्रस्य विप्रजातेश्च धारणात् ॥ ८८ ॥

तर्जमा ।

जो हीरा शङ्क, कुमुदफुल, और स्फटिकके समान
शुकवर्ण, वह हीरा बाह्यवर्ण है, जो हीरा खरगोचके
आखके समान रक्तवर्ण, वह हीरा क्षचिवर्ण है, जो हीरा
नये केलेके पातके समान सबुजवर्ण, वह हीरा धैश्ववर्ण है,
और जो हीरा परिष्कार खफ्लके समान, वह हीरा शूद्र-
वर्ण है ॥ ८६ ॥

बाह्यवर्ण हीरेका क्षाया मफेद, क्षचिवर्ण हीरेका
क्षाया रक्तवर्ण, धैश्ववर्ण हीरेका क्षाया पीलावर्ण और
शूद्रवर्ण हीरेका क्षाया ऊण्णवर्ण होगा ॥ ८७ ॥

यज्ञ, दान, और कठिन तपस्याके द्वारा मनुष्य जो फल
लाभ करता है, गुणयुक्त बाह्यवर्ण हीरा धारण करनेसे
. बड़ी फल पाता है ॥ ८८ ॥

TRANSLATION.

86. Diamonds white like the conch, waterlily, or crystal, are Vipras (Brahmins); those which are red like the eyes of the hare, are Kshetriyas; those which are verdant like the cool plantain-leaf, are Vaisyas; and those which resemble in color the cleaned sword, are known as Sudras.

87. The Brahmin, the Kshetriya, the Vaisya and the Sudra, cast around white, red, yellow and black gleams respectively.

88. The fruit which is reaped through the celebration of various sacrifices, munificence, and the austerest devotion, is also gained by wearing superior Brahman diamonds.

অমৃতাদ !

যে হীরক শঙ্খ, কুমুদ-পুষ্প, বা ফটকের ঘায় শুভবর্ণ,
তাহা বিঅজাতি; যাহা শশকের চন্দুর ঘায় রক্তবর্ণ,
তাহা ক্ষত্রিয় জাতি; যাহা শিঙ্ক কদম্বীনলের ঘায় হরিবর্ণ,
তাহা বৈশ্যজাতি এবং যাহা পরিষ্কৃত করবালসন্দূশ শামবর্ণ,
তাহা শুদ্ধজাতি বলিয়া পরিচিত হয়। ৮৬।

আঙ্গণ, ক্ষত্রিয়, বৈশ্য ও শুদ্ধ এই চারি জাতীয় হীরক
হইতে ক্রমান্বয়ে শ্রেত, রক্ত, শীত ও হৃক্ষবর্ণ ছায়া নির্গত
হয়। ৮৭।

মানবগণ বিবিধ যজ্ঞ, অসামান্য দান, ও অতি কঠোর
তপস্যা দ্বারা যে ফল লাভ করেন, শুণ্যুক্ত আঙ্গণবর্ণ-
হীরক ধারণ করিলেও সেই ফল প্রাপ্ত হইতে পারেন। ৮৮।

मूरुम् ।

जयः पराक्रमस्य शचुनाश्च जायते ।

शुणवत च च जातीयं वज्रं वमति यदृष्टहे ॥ ६५ ॥

कलाकुशलता तस्य पञ्चा चेमं यशो महत् ।

शुणिन पविरदस्य वैश्वजातेष्व धावणात् ॥ ६० ॥

परोपकारिता चेमं धनधान्यसमृद्धयः ।

गुणसुक्तस्य वज्रस्य शूद्रजातेष्व धारणात् ॥ ६१ ॥

वज्रं सुवर्णयुक्तं देवानामपि परिग्रहः प्रोक्तः ।

वर्णभ्यस्थ विभागः कार्यो वर्णश्रियादेव ॥ ६२ ॥

तरुजमा ।

गुणयुक्त च विवर्ण हीरा निष्ठके घरमे रहता है, उसके सब कार्यमे जयलाभ, पराक्रमहुँ और शचुका नाम होता है ॥ ६३ ॥

जो मनुष्य गुणयुक्त वैश्ववर्ण हीरेको धारण करे, वह मनुष्य कलाकुशल, चक्रदर्शी, अरोगी और धनधान्य आदिये समृद्धियाली होए ॥ ६० ॥

जो मनुष्य गुणयुक्त शूद्रवर्ण हीरेके धारण करे, वह मनुष्य अत्यन्त परोपकारी, अरोगी, और धनधान्य आदिये समृद्धियाली होए ॥ ६१ ॥

सोनेमे जडा झया हीरा देवता सोगभी पश्वन्द करते हैं, और वणके चञ्चासेही हीरेकी भिन्नता उभाइ देति है ॥ ६२ ॥

TRANSLATION.

89. The better sort of the Kshetriya class bring about uniform success, accession of power, and destruction of foes.

90. First rate diamonds belonging to the Vaisya caste are productive to their wearers of wisdom, cure, fame and skill in the elegant arts.

91. The higher order of the Sudra class induce benevolence in their master, and make him hale and wealthy.

92. Diamonds set on gold are an acceptable offering to the gods. They are classified according to color.

অনুবাদ।

গুণাধিত ক্ষত্রিযবর্ণহীরক যাহার গৃহে থাকে, তাহাৰ
সুকল বিবয়ে জয়লাভ, পুরাকৃমহৃদি ও শক্তিবিনাশ
হয়। ৮৯।

গুণশালী বৈশ্যবর্ণহীরকধারী মানবগণ কলাকুশলতা,
বিজ্ঞতা, আরোগ্য ও যশ লাভ কৰিয়া থাকেন। ৯০।

যে ব্যক্তি গুণমুক্ত শূদ্রবর্ণহীরক ধারণ করে, সে ব্যক্তি
অত্যন্ত পরোপকারী, অরোগ্যী এবং ধনধাত্তাদি সম্মুক্তিশালী
হয়। ৯১।

সুবর্ণপ্রতিবক্ত হীরক দেবতাদিগেরও আছ। হীরক
বর্ণামুদারেই বিভাগার্থ। ৯২।

मूलम् ।

हरितसितपीतपिङ्गलतामृश्यामा' स्वभावतो रुचिरा' ।

हरिवद्वाशकङ्गतव हपिण्यतिमरुतां स्वका वण्डि ॥ ६३ ॥

हौ वज्रवण्डा एथिवीपतीना सङ्ग्निं प्रदिष्टौ नतु सार्वजन्यं ।

य. स्याज्जवाविहूमभङ्गशोणो यो वा हरिद्रारससविकाश ॥ ६४ ॥

देशत्वात् सर्ववण्डना गुणवत् सार्ववर्णिकं ।

कामतो धारयेद्राजा न त्वन्तोऽन्य कथस्तन ॥ ६५ ॥

तद्वज्ञमा ।

गुजुज, सफेद, पीला, पिङ्गल (नीला और पीला मिश्रित) ताविके समान और खास यही कप्रकारका रङ्ग हीरेमे छोता है । नारायण, वरुण, इन्द्र, अग्नि, यम और वायु इसके रङ्ग मज़कुरेवालेके छ देवता है । ६३ ।

यही कप्रकार वर्णयुक्त हीरेके मध्ये कनेल फुल, अथवा मुड्डेके समान रक्तवर्ण, अथवा हल्दीके समान पीलारङ्ग यही दो वर्णविभिन्न छोरा राजा लोगोंको शुभदायक है । ६४ ।

अगर किसी एक हीरेमे क्ष प्रकारका रङ्ग पाया जावे, तो उस छोरेको राजा धारण कर सकता है, लेकिन क्ष प्रकार रङ्गका छ छोरा एकदफे कभी धारण नहि करेगा । ६५ ।

TRANSLATION.

93. Diamonds are generally green, white, yellow, brown, copper-colored or black; and the classes are presided over by Náráyana, Varuna, Indra, Agni, Yama and Váyu respectively.

94. Of the six classes, those that are red like the China rose or coral, or yellow like turmeric, are productive of good fortune to princes

95 They can wear a diamond whose hue is a medley of all the colors enumerated above, but never diamonds of diverse colors at one and the same time.

अमृताद ।

हीरके हरित, श्वर, गीत, पिङ्गल, तात्रवं ईशं
लोहित ओ श्वाम, एই छय प्रकार वर्णहि व्यावतः हइया
थाके, एवं नावायन, बरुण, ईल, अग्नि, यम ओ वायु एই
छय देवता उक्त छयवर्णेर एवं तदमुमावे उक्त छयवर्ण-
विशिष्ट हीरकेबो अधिष्ठात्रीदेवता । १३ ।

उल्लिखित छय प्रकार वर्णविशिष्ट हीरकेब नद्ये जवा-
कृहम वा प्रवालेर न्याय वक्त्वं, अथवा हरिद्रावस्त्रेर न्याय
गीतवर्ण विशिष्ट हीरकहि राजादिग्नेर शुभजनक । १४ ।

यदि एकथानि हीरके उक्त गर्भप्रकार वर्ण थाके,
ताहा हैले बाजारा से हीरक धारण करिते पारेन, किञ्च
एकदा विभिन्न वर्णेर भिन्न भिन्न हीरक कथनहि धारण करि
देन ना । १५ ।

मूल्यम् ।

अधरोन्नरवत्त्वा इ याद्वृ स्याद्वर्णसङ्कृरः ।
 ततः कष्टकरो वज्रवर्णनां सङ्कृरो मतः ॥ ६६ ॥
 कोद्या पाञ्चर्णनि धाराच्च पढ़ौष्टी हादशेति च ।
 उच्चुङ्गसमतीक्ष्वाग्रं वज्रस्याकरना गुणः ॥ ६७ ॥
 गुणः पञ्च समाख्याता दोपाः पञ्च प्रकीर्तिः ।
 क्षावा विज्ञेयाद्वलारो वज्राणां रत्नकोविदैः ॥ ६८ ॥
 पट्टकोणत्वं लघुत्वच्च समाप्तदलता तथा ।
 तीक्ष्वाग्रता निर्मलत्वमिमे पञ्च गुणः सताः ॥ ६९ ॥

सर्वज्ञमा ।

जिस प्रकार मनुष्यमे ब्राह्मण, चत्विय, दैश्व और शूद्रके परस्पर संयोग होनेसे सङ्कृरवर्णका उत्पन्नि होती है, उसी किसिम्से हीरेके विभिन्नवर्ण संयोग होनेसे सङ्कृरवर्ण हीरा होता है; यही सङ्कृरवर्ण हीरा मनुष्यके कष्टदायक है ॥ ६६ ॥

इकोण, अटपार्चता (आठो घासघाट) वार धार (गेरदा घाट) गड्डा, पमान, और तीक्ष्वाग्रता वही सब गुण हीरेमे स्वभाविक पयदा होता है ॥ ६७ ॥

रत्नशास्त्रके परिंडित हीरेके पांच गुण, पांच दोप और चार छाया तत्त्वविज फिया है ॥ ६८ ॥

इकोण, हाल्का, आठो घासघाट, तीक्ष्वाग्रता, और निर्मलता वही पांच गुण हीरेमे होता है ॥ ६९ ॥

TRANSLATION.

96. As the promiscuous intercourse of one caste with another gives rise to mixed castes among mankind, so it is with diamonds, the mixed classes of which are fraught with great troubles to man.

97. The qualities of being six-cornered, eight-sided, twelve-edged, high, smooth and sharp, diamonds bring from their quarries.

98. Persons skilled in the knowledge of jewels enumerate five good, and as many bad qualities of diamonds; and have also mentioned four kinds of shades as proper to them.

99. The qualities of being six-cornered, light, sharp-edged, and pure, as well as the state of having eight equal sides are the five good properties of diamonds.

ଅନୁବାଦ ।

ଆକ୍ଷଣ୍ୟାଦି ବିଭିନ୍ନ ବର୍ଣ୍ଣର ମଧ୍ୟୋଗେ ମହୁୟଗଣେର ମଧ୍ୟେ
ଯେମନ ସନ୍ଧବବର୍ଣ୍ଣର ଉତ୍ସପତି ହୟ, ହୀରକେଓ ସେଇଲପ ଭିନ୍ନ ଭିନ୍ନ
ବର୍ଣ୍ଣର ପବଞ୍ଚବ ମଧ୍ୟୋଗେ ସନ୍ଧବବର୍ଣ୍ଣ ହଇୟା ଥାକେ, ହୀବକେର
ସନ୍ଧବବର୍ଣ୍ଣ ମହୁୟଗଣେର ପକ୍ଷେ ଅତି କଟ୍ଟଦ୍ୟକ । ୧୬ ।

ସ୍ଟକ୍ରୋଣତା, ଅଟ୍ଟପାର୍ଥତା, ଦ୍ୱାଦଶଧାର, ଉତ୍ୱୁନ୍ତତା ନମାନ
ଅର୍ଥଚ ତୀଙ୍କାଗ୍ରତା ଏହି କ୍ୟାପ୍ରକାର ଗୁଣ ହୀବକେର ହତ୍ତାବସିଦ୍ଧ,
ଅର୍ଥାତ୍ ଆକର ହଇତେହି ଏହି ଶୁଣମୂହ ଉତ୍ସପନ ହୟ । ୧୭ ।

ରତ୍ନବିଂ ପଣ୍ଡିତୋ ହୀବକେର ପାଁଚ ପ୍ରକାବ ଗୁଣ, ପାଁଚ-
ପ୍ରକାବ ଦୋଷ ଓ ଚାରି ପ୍ରକାବ ଛାଯା ନିର୍ଦ୍ଦେଶ କରିଯା
ଗିଯାଛେ । ୧୮ ।

ସ୍ଟକ୍ରୋଣଜ, ଲମ୍ବଜ, ସମାନ-ଅଟ୍ଟଦଲସ, ତୀଙ୍କାଗ୍ରଜ ଓ
ନିର୍ମଳଜ ଏହି ପାଁଚଟୀ ହୀବକେର ଗୁଣ । ୧୯ ।

मुलगा।

पर्फोणशुद्धममन् शुचि तीरणधारं
यज्ञान्वितं लघु शुपार्य मपेतदोपं ।

इन्द्रायुपाशुविदतिष्ठरितान्तरीष -

मेयंविधं भुवि भयेत् मुलमं न वद्य । १०० ।

अत्यर्थं लघु यज्ञतय शुणयत् पार्णे पु सम्यक् सम-

रेसाविन्दकसङ्काकपदकपासादिभिर्जितं ।

सोकेऽस्मिन् परमाणुमाधमपि यद्युं क्वचिहृश्चते
तग्निन् देवसमाशयो ग्रवितयसोच्छाप्रधारं यदि । १०१ ।

कर्त्तमा ।

जो हीरा विशुद्ध, लकोण युक्त, अत्यन्त निर्मल अर्थात्
बज्जत साफ, तीव्रधार, उच्चम यज्ञ विशिष्ट छाल्का आच्छा
धाटदार, वेच्येव, और जिससे इन्द्रधनुकके समान
आभा निष्ठ्ने, ऐसा हीरा पूर्णी पर बज्जत नायाव है । १०० ।

बज्जत छाल्का, उच्चम वर्ष्युक्त, शुणयुक्त, चरावर धाट,
तीक्ष्णाग्र, अर्थात् चुटीदार, चिर, क्षिटा, दाग, काकपद,
गड्ढा, यही सब अयेयचर्जित, हीरेके छोटे तारेके
समान जिस जगहमे रहे, उसी जगहमे जहर देवताका
वास होगा । १०१ ।

TRANSLATION.

100. The diamond which is free from defect, six-cornered, pure, sharp, possessed of an agreeable color, light, beautifully shaped, flawless and iris-gleaming is a rarity in the world.

101. The place where there is even a particle of such a diamond as is sharp, equal-sided, exceedingly light, possessed of an excellent color and of other good properties, and free from Rekhā, Vindu, Kalanka,* Kākapada, Trāsa, &c, is certainly frequented by the gods.

অস্মৰাদ।

যে হীরক বিশুদ্ধ, ষট্কোণবিশিষ্ট, অতি নির্মল, তৌঙ্গধার, উচ্চমুর্ণভূষিত, লঘু, সুপার্থ, নির্দোষ এবং যাহা হইতে শক্তধনুর প্রভা নিঃস্ফুর হয়, সেপ্রকার হীরক পৃথিবীতে অতি দুর্লভ । ১০০ ।

অত্যন্ত লঘু, উৎকৃষ্ট বর্ণবিশিষ্ট, সওণ, সুপার্থ, তৌঙ্গাগ্র এবং বেখা, বিন্দু, কলক, কাকপদ ও আসাদি দোষবিবর্জিত হীরক পদ্মনাভপুরিমাণে যে থানে থাকে, সে থানে অবশ্যই দেবতাদিগের সমাগম হইয়া থাকে । ১০১ ।

* রেখাকুণ্ড

मूलसू।

तीक्ष्णाग्र विमलमपेतमर्घदोयं
 धन्ते य ग्रयततनुः सदैव बल्न् ।
 इहिक्षं प्रतिदिनमेति यावदायुः
 श्रीसम्पत्सुतधनधान्यगोपशूना ॥ १०२ ।
 यनु सर्वगुणीर्युक्तं वज्रं तरति वारिणि ।
 रथवर्गं समस्तेऽपि तस्य धारणमिथ्यते ॥ १०३ ।
 अमस्तरति यद्युमभेद्यं विमलस्त्रयत् ।
 तथा मंशुद्वपद्मोषं सद्य भार्गवनन्दन ॥ १०४ ।
 प्रभा च ग्रक्षापाभा यस्याकांभिमुखी भवेत् ।
 तद्वां धारयन् राजा सर्वान् लयति ग्राववान् ॥ १०५ ।

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TRANSLATION.

102. The man who carefully keeps about him a sharp-pointed, spotless and genuine diamond, is blessed with the life-long possession of riches, good fortune, sons, corn, kine and other beasts.

103. The diamond which crowned with every good property, floats on water, is the very pink of perfection ; and the use of such a gem is attended with greater good.

104-105. The possession of such a diamond as is exceedingly flawless, impervious, six-cornered and light to a degree, as forms the rainbow on being exposed to the sun, and as does not sink in water, renders a prince victorious over every enemy.

অনুবাদ।

যে ব্যক্তি তীক্ষ্ণাত্ম, নির্মল এবং নির্দোষ হীরক অতি ধৰ্মসহকারে ধারণ করে, সে ব্যক্তি যাবজ্জীবন লক্ষ্মী, সম্পদ, পুত্র, ধন, ধান্য, গো ও পশুর আধিপত্য লাভ করিয়া কাল ঘাপন করিতে পারে । ১০২ ।

যে হীরক সর্বওগানলক্ষ্ট হইয়া জলে ভাসমান হয়, সমস্ত রহস্যধে সেই হীরকই উৎকৃষ্ট, এবং তাহা ধারণেও অধিক ফল লাভ হয় । ১০৩ ।

যে হীরক অতি নির্মল, অভেদ্য, ষট্কোণবিশিষ্ট, অতিশয় লঘু, জলে ভাসমান, সূর্যাভিমুখে ধৃত হইলে ইলাধুর প্রভা বিস্তার করে, এপ্রকার হীরক ধারণ করিলে রাজগণ সর্বজ্ঞান সদ্বল প্রকৃতে জয় করিতে সুস্থ হন । ১০৪। ১০৫ ।

मूलम् ।

यनु वारिभवं नाभ दूर्बायचन्नलक्ष्मि ।

सुवर्णमाचं तुलया तदज् कोटिभाजनं ॥ १०६ ॥

यद्यपि विशीर्णकोटिः सविन्दु रेखान्वितो विवर्णे वा ।

सोऽपि च धनधान्यसुतान् करोति सेन्द्रायुधो यज् ॥ १०७ ॥

सौदामिनीविश्वरिताभिरामं राजा यथोक्तु तुलिशं दधानः ।

पराक्रमाकान्तपरप्रतापः समस्तसामन्तभुवं भुनक्ति ॥ १०८ ॥

तद्वज्ञमा ।

जो हीरा पाणिसे पदा होता है, और जिसका रहा सबुल घासके पाणिके यूंदके समान, और ओजनमे एक तोला भारी हो, उस हीरेके दाम क्षोर रूपेया होता है ॥ १०६ ॥

दुटाकोणा, छिटा, चिर, और बदरझ यही सब अयेषदार हीरासे अगर इन्द्रधनुकके समान आमा प्रकाश पावे, तभी पहेरनेसे धन, दीमत और आवोलातकी तर-किक होये ॥ १०७ ॥

जो राजा पहिले धयान किये गये वेअयेव और विज-खीके समान आमा प्रकाशित हीरा पहेरे, वह बदा एक वालमन्द होकर तामाम जमीनका राज चाम करे ॥ १०८ ॥

TRANSLATION.

106. The diamond which has originated from water, which weighs one *tola*,* and which is transparent as the dew-drop on a blade of grass, is worth ten millions.

107. Even a diamond which is cracked, spotted, striped, discoloured, or otherwise defective, leads to wealth and increase of children, if it possesses the power of forming the iris.

108. The sovereign who wears a diamond possessed of the good qualities mentioned above, and laughing like the lightning's flash, attains to universal dominion.

অনুবাদ।

যে হীনক জন হইতে উৎপন্ন, যাহার বর্ণ মূর্খাদলো-
পরি পতিত ভল-বিলুপ্ত ন্যায় বচ, এবং ওজনে এক
তোলাপরিনিঃ, তাহার মূল্য কোটি হুসা । ১০৬।

ভগবদোণ এবং বিলু, রেখা ও বৈদর্ঘ্য ইত্যাদি নোম-
সূচিত হীনক হইতে যদি ইঙ্গুহুয় অঙ্গ প্রকাশ পায়,
তাহাও ধৃত হইলে ধন, ধার্য, ও সন্তুষ্টি হৃষি করে । ১০৭।

যে হাজা পুরোজ পঞ্চমহে চুনিত এবং মৌলবিনীয়
শায় অঙ্গপ্রকাশক হীনক ধারণ করেন, তিনি অভিশয়-
পদ্মাচলশামী হইলে সন্তুষ্ট পৃথিবীর আধিপত্য লাভ
করেন । ১০৮।

* A *tt* of gold or silver, estimated at 12 maddas, Juggura's
weight, and equivalent to nearly 210 grm. ; ; but actually 11.11 of the
tolas, or 11.11 of the carats or 172.1 grm.—B. C.

अथ वज्रदोपाः ।

मूलम् ।

मलो विन्दुस्तथा रेखा चास काकपदस्तथा ।

एते दोपाः समाख्याताः पञ्च वज्रेषु कोविदैः ॥ १०६ ॥

मले मलिनता ख्याता विन्दौ सर्वार्थनाशनं ।

रेखाया दयिणो भीतिः चासे चासः चक्षय पदे ॥ ११० ॥

दोषेषु विन्दुरावत्तेः परिवर्त्तो ववाङ्गति ।

चतुर्विधाः समाख्याता विन्दवो वज्रसंश्रिताः ॥ १११ ॥

हीरेका अयेव ।

तस्मात् ।

रलशास्त्रके पण्डित मयला, छिटा, चिर, गढ़ा और
काकपद यही पाच प्रकारके हीरेके अयेव कहे गये
हैं ॥ १०८ ॥

मलिन हीरेके पहेरनेसे मन मयला होता है, छिटेदार
हीरेके पहेरनेसे भर्जनाश होता है, चिरदार हीरेके
पहेरनेसे सापका भय होता है, गढ़ादार हीरा पहेरनेसे
इमेसा मनके दुःख रक्षता है, और काकपदचिङ्गयुक्त
हीरा पहेरनेसे अदमी वज्रत चल्द नाशको प्राप्त होता
है ॥ ११० ॥

हीरेमें जो छिटा है, यह प्रकारभेदसे विन्दु, आवर्त्त,
परिवर्त्त और यवाङ्गति वही चार प्रकार होता है ॥ १११ ॥

DEFECTS OF DIAMOND.

TRANSLATION.

109. Authorities in matters of precious stones mention five bad qualities of diamonds ; namely, *mala*,* *tindu*,† *rekha*,‡ *trasa*§ and *Lakapada*.||

110. The first defect causes impurity, the second brings down destruction on the wearer, the third renders him apprehensive of snake-bite, the next infuses constant fear into the mind, and the last leads to ruin.

111. Diamond spots are divided (according to the respective character of each) into four classes, namely ; *tindu* (or the spot proper), *dravita*, *paritarla*, and *jabalruti*.||

ଶୀରକେର ଦୋୟ ।

ଅଧ୍ୟାବ ।

ରହତଦଜ ପଣିତେରା ମଳ, ବିଲ୍ଲ, ବେଶ୍ମା, ଆମ, ଓ କାଢ-
ପନ ଏହି ପାଇଁ ଏକାଦଶେ ଶୀରକେର ଦୋୟ ମଲିନା ଉନ୍ନୟ କରିଯା
ଦିଯାଛେ । ୧୦୯ ।

ମଲିନ ଶୀରକେ ନମେର ମାଲିନ ଡମ୍ବେ; ବିଲ୍ଲୁରୁଣ୍ଡ ଶୀରକ
ଗର୍ଭନାଶେର ନିମାନ; ଲେଖାବିଶିଷ୍ଟ ଶୀରକ ମର୍ମାଦିନ୍ଦ୍ରି ଡମ୍ବେ ୧-
ପାଇଁ; ଆଗ୍ରହ ଶୀରକ ମର୍ମନା ଆନନ୍ଦନକ ଏବଂ କାଢପନ-
ଚିହ୍ନିତ ଶୀରକ ନୟାୟ କ୍ଷୟକାରକ ଦମିଯା କଥିତ
ଆଛେ । ୧୧୦ ।

ଶୀରକରିତ ବିଲ୍ଲ ଏକାଦଶେ ବିଲ୍ଲ, ଆରଠ, ପଦିରଠ ଓ
ଦରାରଠ ଏହି ଚର୍ଚୁନିଧି ହେଉଥା ଥାକେ । ୧୧୧ ।

* *Impurity* † *Flea* : *Ex. e.* ॥ *ear* || *Crown** *In* *ear*, *that which is shaped like a lobed ear*.

मूलम् ।

रकोऽच वर्तुलो विन्दुरावत्तो मध्यवर्तुलः ।
 रकव्य परिवर्त्तसु रक एव यवाक्षतिः ॥ ११२ ॥
 विन्दुरासुर्धनं हन्यादावत्तो भयमादिशेत् ।
 परिवर्त्ते भवेद्व्याधिर्यवे तत्फलमुच्यते ॥ ११३ ॥
 रकवर्णे यवे खातं गजाहस्य विनाशनं ।
 यवे पीते कुलस्यान्तं धनमासुःचयं भवेत् ।
 एवं होयाः समाख्याता यवविन्दोरशेषपतः ॥ ११४ ॥

तद्वज्रा ।

रकवर्ण गोल चिङ्गको विन्दु अर्थात् दिटा कहते हैं, मध्यगोलाकार चिङ्गको आवर्त्त कहते हैं, सामान्य रकवर्ण चिङ्गको परिवर्त्त कहते हैं, और रकवर्ण जब चिङ्गको नवाक्षति कहते हैं ॥ ११२ ॥

जो हीरा द्विटेदार है, वह उमर और दीलतको नाश करता है, आवर्त्तका अयेवदार होनेसे बड़त प्रकारका खौफ पयदा करता है, परिवर्त्त अयेवदार होनेसे विमारी करता है, और जवाक्षति अयेवदार होनेसे वही अयेव होता है ॥ ११३ ॥

किसी परिडतके मतानुसार जबके समान निशान सुख होनेसे हाती और घोड़ाको नाश करे, और पीला होनेसे कुन, धन और उमर नाश करे। जब चिङ्गसे यही सब अयेव होता है ॥ ११४ ॥

TRANSLATION.

112 A blood-red, circular spot is a *vindu*, a circular spot situated in the middle is called an *āvara*, a simple red speck is entitled a *parivarta*, while a *Jabdkriti* is a blood-red mark shaped like a barley corn.

113. A *vindu*-marked diamond is inimical to life and property; an *āvara* spotted one gives rise to various fears; a *parivarta*-specked and a *jabakriti*-spotted one are fraught with disease.

114. According to some, if the barley corn-shaped speck is red, it is destructive to horses and elephants; and when it is yellow, loss of family dignity and of wealth and curtailment of life are the consequences.

অনুবাদ।

বক্তব্য বর্তুলাকার চিহ্নে বিন্দু, মধ্যবর্তুলাকার চিহ্নে আবর্ত, সামান্য বক্তব্য চিহ্নে পরিবর্ত ও বক্তব্য যবচিহ্নে যথাকৃতি করে। ১১২।

বিন্দুবুক্ত হীরক আয়ু ও ধন নাশ করে, আবর্ত-দোষাদিত হীরক নামা ভয়ের উৎপাদক, পরিবর্ত ও যথাকৃতি-দোষদূষিত হীরক নামাব্যাধিজনক হয়। ১১৩।

কাহাবও সতে বক্তব্য যবচিহ্ন হতী ও অশ্বের বিনাশক এবং পীতবগ্যবচিহ্ন কুলনাশক এবং ধনায়ঃক্ষয়কারক হয়। যবচিহ্নের এই সকল দোষ উক্ত হইয়াছে। ১১৪।

मूलम् ।

सव्यवक्रा शुभा रेखा वासवक्रा भयद्वारी ।
 क्षेदभान्तिकरी क्षेदा रेखा शस्त्रभयप्रदा ॥ ११५ ॥
 पच्छदयप्रदश्या या क्षेदा सा परिकोर्जिता ।
 रेखा वन्धुविनाशाय जायते वज्रसंश्या ॥ ११६ ॥
 सव्या चैवापसद्या च क्षेदा रेखोर्जगमिनी ।
 सव्या चात्मभिदा ज्ञेया अपसद्या धनच्छिदा ।
 उद्धर्णा चासंप्रहाराय क्षेदा क्षेदाय वन्धुभिः ॥ ११७ ॥

त्रृत्यमा ।

चिर अगर दाहिने तरफ टेढ़ा होए, तो वह उत्तम
 फल देवे, वाये तरफ टेढ़ा होए तो बड़त तरफे का खौफ
 पयदा करे, और जिस् चिरसे हीरा काठा मालुम होए
 वह चिर होनेसे तलवारका खोफ होए ॥ ११५ ॥

हीरमे जो चिर पच्चीके परके समान होए, उसे क्षेदा
 कहते हैं, और क्षेदा निशान भाद्र वन्धु के विनाशका कारण
 होता है ॥ ११६ ॥

क्षेदा निशान अगर वाये तरफ टेढ़ा होए, तो अपने
 कुल्केके माध्यमे कलह पयदा करे, दक्षिण तरफ टेढ़ा
 होए, तो दौलतका नाश करे और सिधा होए, तो दोक्षीमे
 उपस्थिति करावे ॥ ११७ ॥

TRANSLATION.

115. If the above-mentioned stripe appears in a bent form on the right side, it is productive of good consequences; but the same appearance on the left occasions various fears; again, the streak which looks like a cleft renders one liable to blows from weapon.

116. That stripe in a diamond which resembles a bird's wing is termed *chhedā*. This mark brings about loss of friends.

117. When the *chhedā* mark is visible in a crooked form on the left, it leads to dissension with kindred; a like mark on the right side entails loss of wealth, and if pointing upwards, brings on difference with friends.

অস্থান :

রেখাচিহ্ন দক্ষিণে বক্র হইলে শুভ ফল প্রদান করে,
বামদিকে বক্র হইলে নানা ভয়ের কারণ হয়, এবং যে রেখা
দ্বারা হীরককে ফাটা বলিয়া বোধ হয়, সেই রেখা হইতে
শত্রাঘাতের ভীতি উৎপন্ন হয়। ১১৫।

হীরকস্থিত যে রেখা দেখিতে পক্ষীর পক্ষের গ্রায়,
তাহাকে ছেদ করে ছেদ চিহ্ন বন্ধুবিনাশের
নিরান। ১১৬।

ছেদ চিহ্ন বামবক্রা হইলে আঘীয় জনের সহিত
কলহ সংজটন, দক্ষিণবক্রা হইলে ধনহানি এবং উর্কগামিনী
হইলে বন্ধু বিচ্ছেদ করে। ১১৭।

मूलम् ।

चङ्गः काकपदाकारो दृश्यते यो मलाश्रितः ।

स मृत्युमादिशत्याशु धनं वासयृहं हरेत् ॥ ११८ ॥

भग्नाग्रं भग्नधारच्च दलहीनच्च वर्जुलं ।

कान्तिहीनच्च यदज्रं दोषाय न गुणाय तत् ॥ ११९ ॥

भिन्नभ्रान्तिकरः चासः स चासं जनयेद् भुवं ।

एवं दोषा गुणाः प्रोक्ता वज्राणा सोमभूमुजा ॥ १२० ॥

तदृजमा ।

जो दाग कौएके पाथोके समान होए, और वही दाग
मलिन होए, उसे काकपद अयेव कहते हैं, जो अदभी
ऐसा हीरा पहेरे, उस्का मर्वनाश होए, और भीड़
होए । ११८ ।

जिस् हीरेका आगेका हिस्सा, अयेवा फोही किनारा
टुटा होए, और जो हीरा दलहीन अर्धात् पलचा, तेजहीन
और देखनेसे गोलाकार, यही हीरा वहा अयेवी, और
तर तरके अयेवका पददा करनेवाला है । ११९ ।

जिस् सबूते हीरेको टटा समजकर सफ् पयदा होए,
उस्को चास कहते हैं, और चासयुक्त हीरा हमेसा सब
कामोमे खाम अर्धात् भय देवे, सोमराज परिष्ठोने इसी
तरहसे हीरेका सिफत और अयेवको सिखा है । १२० ।

TRANSLATION.

118. The spot which is like the claw of a crow as well as dirty, is called *kákapada*. Death and ruin are near the man who wears a diamond marked with *kákapada*, and a stranger shall lord it over his home.

119. That diamond, the top or any side of which has been rifted, which does not show a leaf-like arrangement of parts, which is devoid of lustre and which is globular, is not only void of any good property, but is positively productive of a variety of evils.

120. The mark the existence of which in any diamond imparts to it an air of apparent brokenness, is denominated *tráśa*. Such a diamond always gives rise to fear. These good and bad qualitics of diamonds have been described by Rájá Soma.

অহৰাদ ।

হীৰকশিত যে দাগ কাকের পাদের চিহ্নের অনুকপ,
অথচ মলিন,' তাহাকে কাকপদ দোষ কহে। যে ব্যক্তি
কাকপদ দোষ-ছুটি হীৱক ধাৰণ কৰে, তাহার সৰ্বনাশ,
বাসগৃহ পৱিত্যাগ, এমন কি ঘৃত্য পৰ্য্যন্ত আসৰ। ১১৮।

যে হীৱকের অগ্রভাগ বা কোন একধাৰ ভগ্ন, যাহা
দলশূল্য অথচ কাতিহীন, দেখিতে গোলাকার, সে হীৱক
অতি নিষ্ঠ' এবং নানা দোষের আকর। ১১৯।

যে চিহ্নারা হীৱককে ভগ্ন বলিয়া জানি জনে,
তাহাকে আস কহে, আসদোষাধিত হীৱক সৰ্বনা সৰ্ব
বিষয়ে আস উৎপাদন কৰে। সৌমবাজকর্তৃক হীৱকের
এই সকল অকাৰ শুণদোষেৰ বিষয় উল্লিখিত হই
যাছে। ১২০।



मूलम् ।

एकमपि यस्य गृह्णं विदलितमवलोक्यते विशीर्णम्बा ।
गुणवदपि तन्न धार्यं वज्रं चेयोऽयिभिर्भवने ॥ १२१ ॥
स्फुटिताग्रविशीर्णगृह्णदेशं मलवर्णं पृथतैरपेतमर्थं ।
नहि वज्रमृतोऽपि वज्रमाशु श्रियमन्याश्रयनाशं विधत्ते ॥ १२२ ॥
यस्यैकदेशे चतजावभासो यदा भवेष्ठोहितवर्णचित्रं ।
न तन्न कुर्यादपि वज्रमाशु सुखस्य मृत्योरपि जीवितान्तं ॥ १२३ ॥

तद्गमा ।

जिस् हीरेका आगा दुटा, या विशीर्ण होए, वह वडत्
गुणवक्त अर्थात् सब तारिकोसे भरा होए, तभी हीरा
हीरा अपना भाला चाहनेवालिको कभी अपने पाम
रखना मनासिफ नहि ॥ १२१ ॥

जिस् हीरेका आगेका हिस्सा फाटा, गृह्ण दुटा और
बीचका हिस्सा मलिन होए, ऐसा हीरा इन्द्रके समान
दौलतको नष्ट करनेवाला है ॥ १२२ ॥

जिस् हीरेका कोई हिस्सा लज्जके छिटेके समान निशान
रखता होए, या कुत हिस्सा लज्जके छिटेके समान भरा
होए, वह हीरा आच्छे भाले अदभीका जल्द मौतका
सबवहै ॥ १२३ ॥

TRANSLATION.

121. The diamond, the peak of which shews
breaches, or which is decayed, no man who seeks
his welfare should keep in his house, although
it should be otherwise furnished with every perfec-
tion.

122. A diamond, the face of which is cracked,
whose top is rent, and whose centre is full of dirt,
can deprive even Indra of His highest Heaven.

123. If any diamond is marked with a blood-red
spot, or if it is throughout red-spotted, it brings
a speedy death to the most hale man.

অস্তবন ।

যে হীরকের শৃঙ্গ ভগ্ন বা বিশীর্ণ, তাহা অশেষ গুণযুক্ত
হইলেও নিজহিতাভিলাষী ব্যক্তি কদাচ গৃহে বাসিবে
না । ১২১ ।

যে হীরকের অগ্রভাগ কাটা, শৃঙ্গ বিশীর্ণ, এবং মধ্য-
ভাগ মলপূর্ণ, সেই হীরক ইন্দ্রের ইন্দ্রজ পর্যন্ত অন্য
ব্যক্তির ক্ষেত্রে পৰিত্যক্ত কৰিতে সক্ষম । ১২২ ।

যে হীরকের কোন অংশ বক্রবর্ণ ছিলে চিহ্নিত অথবা
সমুদায় অংশ লোহিতবর্ণে ছিন্নিত, সেই হীরক অতি সুস্থ
ব্যক্তিও আশু ঘৃত্যব কাবণ হয় । ১২৩ ।

मूलम् ।

प्रथमं गुणसम्पदाभ्युपेतं प्रतिवद्दु समुपैति वत्सदोषं ।
अलमाभरणेन तस्य राज्ञो गुणहीनोऽपि भणिन्ते भूयणाय ॥ १२४ ॥
यस्य चते भवेच्छोयो दाहो वा अव वा ।
तत्र चिमिचिमायेत तदज्ञं दृष्टमुच्यते ।
कर्कशं गुरु यद्बज्ञं न तद्वारयते नृप ॥ १२५ ॥
चिकोणं कलहाय स्थाच्छतुष्कोण भयावहं ।
पञ्चकोणे भवेन्मृत्युं पट्टकोणं शुभमादिशेत् ॥ १२६ ॥

तरजमा ।

जो हीरा पहिले गुणसुकृत समझा जाय, और केर
सोनेमें जड़बानेसे उस हीरेमें अयेव पयदा होए, अर्थात्
वह पाणि और वह चमक बाकी ना रहे, तो ऐसा हीरा
गहनेमें जड़बानेके सायेक नहि, किस्लियेके अयेवी वसु
कभी भूयणके योग नहि' । १२४ ।

जिस हीरेके जखम पर क्षोयानेसे जखममे शोथ पयदा
होए, बुखारमें दाहकी हहि और अज्ञ चिम चिम करे,
वह हीरा नेहाएत खाराफ होए, इस कारण उस्को
मकानमें रखना मनासिफ नहि', और जो हीरा ओजनमें
भारी, नेहाएत हास्तार, बज्जत कक्ष, वह हीरा काजाको
किसी तरहसे पहेना उचित नहि' । १२५ ।

तिनकोणा हीरा भगडेका, चौकोणा हीरा बज्जत,
नरहके खौक्खका, पाचकोणा हीरा नीतका कारण होए,
और छकोणा हीरा भज्जल करनेवाला है । १२६ ।

TRANSLATION.

124. The diamond which at first appears possessed of good qualities, but which on being set on gold, &c., betrays defects, should never be selected for ornamentation ; since a thing devoid of good properties should never be used for such a purpose.

125. A diamond the touch of which causes swelling in a wound and an increased sensation of burning in a fever and which brings on a sensation of fainting, is a bad gem and must not be treasured. Tho diamond which is rough is not acceptable to kings, although it may be weighty.

126. A three-cornered diamond gives rise to quarrel, a four-cornered one occasions various fears, a five-cornered one brings death, but a six-cornered diamond is productive of good.

অস্ত্রবাদ।

যে হীরককে প্রথমে শুণ্যুক্ত বলিয়া প্রতীয়মান হয়, কিন্তু ইবর্ণাদি দ্বারা জড়িত হইলে দোষাভিত হইয়া পড়ে, একপ হীরক দ্বারা কদাচ অনঙ্কার বিশ্মাণ করাণ কর্তব্য নহে, যেহেতু গুণহীন বস্তু কখনই ছুম্পের উপযুক্ত নহে। ১২৪।

যে হীরকের স্পর্শ করতে শোখ, দরে দাহয়ন্তি হয় এবং অঙ্গ চিমচিন করে, সে হীরক অতি ছুক্ত, ইতরাং তাহা গৃহে রাখা কর্তব্য নহে। এবং যে হীরক পরিমাণে শুক্ত, কিন্তু অতিশয় কর্বশ, সে হীরক নৃপতিদিগের অগ্রাহ। ১২৫।

ত্রিকোণ হীরক কলহেন, চতুর্দোণ হীরক নানা ভয়েন, পঞ্চকোণ হীরক হত্যার এবং ষষ্ঠকোণ হীরক বদলের নিরান। ১২৬।

मुखम् ।

द्विदले कलहो नित्यं चिदले सुखनाशन ।

चतुर्दले सुखावासि शोकस्थ पञ्चमे दले ॥ १२७ ॥

पठ्ठदले राजतो भौतिमृत्यु सप्तदले तथा ।

अष्टदलं भवेष्टुहुं वज्रमित्याह पावक ॥ १२८ ॥

विच्छाय विपद्धरोति मलिनं धने शुचं कर्कशं

दुख से हविलिप्तमत्तकरणं खावच्छवि क्लेशकत् ।

रेखाकाकपदाङ्गविन्दुसहित स्यान्मृत्यवे देहिना

वज्र वज्रविचक्षणसु विभृयात्तसाहिचार्य खय ॥ १२९ ॥

तर्जमा ।

अग्निपुराणके मतसे दोदलका हीरा भगव्वे का कारण, तिनदलका हीरा शुखका नाश करनेवाला चौदलका हीरा शुख देनेवाले, पाचदलका हीरा शोक पयदा करनेवाला । १२७ ।

छदलका हीरा राजभव करनेवाला, सातदलका हीरा भौतिका कारण और अष्टदलका हीरा बड़त आच्छा है । १२८ ।

चमकहीन हीरा चापदका सबब, मलिन हीरा गम देनेवाला, नाइस्वर अर्थात् उचा नीचा हीरा दुख देनेवाला, कम परणि हीरा खफकान हीनेका कारण, खामवणि हीरा बड़त दुख देनेवाला, और चिर, काकपद और किटादार हीरा भौतिका कारण है, इस्त्रिये पहिले खुब आच्छि तरहे परख करके बाद उसको धारण करना मनासिफ है । १२९ ।

TRANSLATION.

127. A two-layered diamond, (says the *Agni Purána*,) brings about quarrel, a three-layered one is destructive of happiness, a four-layered diamond is productive of it, and a five-layered diamond occasions grief.

128. A six-layered diamond causes fear to kings, a seven-layered diamond is mortal,* while an eight-layered one is surpassingly pure.

129. Since a shadeless diamond is fraught with danger, a dirty diamond with grief, a rough diamond with unbappiness, an unfeeling diamond with intoxication, a black diamond with various troubles and a *rekha*-marked, a *vindu*-marked, or a *kákappa*-spotted diamond, with death, it behoves a man to wear diamonds after minuto examination.

अथवा ।

अग्निपुराणेर नते द्विदल हीरक कलहेर कारण, त्रिदल हीरक सूखनाशक, चतुर्दल हीरक सूखायक, पंकदल हीरक शोकजनक । १२७ ।

षड्दल हीरक ग्राजउयेर निनान, सप्तदल हीरक सूख्यर हेतु एवं अष्टदल हीरक अति विशुद्ध । १२८ ।

छायाहीन हीरक बिपदेर हेतु, मलिन हीरक शोक-जनक, दर्शक हीरक सूखायक, मेहहीन हीरक मठतार कारण, श्यामवर्ण हीरक नानारेशकर एवं रेखा काकपद ओ बिन्दुयुक्त हीरक सूख्यर निनान; अतएव अत्रो विशिष्टज्ञपे वज्रेर परीक्षा करिया पश्चात् ताहा धारणादि करा कर्तव्य । १२९ ।

* Used literally; *L. mortis, death; Sanskrit, mri, to die.*

मूलम् ।

अणुनापि च दोषेण लक्ष्यालक्ष्येण दूषितं ।
तमूल्याहृसमं भागं वज्रं लभते वा न वा ॥ १३० ॥
प्रकटानेकदोपस्य स्त्रस्य महतोऽपि वा ।
समूल्याच्छतशो भागो वज्रस्य न विधीयते ॥ १३१ ॥
सृष्टदोपमलङ्कारे वज्रं यद्यपि हस्यते ।
रत्नाना पविकर्मार्थं मूल्यन्तस्य भवेन्नधु ॥ १३२ ॥
युर्विणीभिर्न धर्जन्नयो युवतीभिरवं मणिः ।
जठरे वज्रसम्पर्काद् गर्भस्तासा विनश्यति ॥ १३३ ॥

तर्जमा ।

जो हीरा योहे अयेवसे अयेबी है, और वह अयेव
देखनेमें आये जा ना आये, लेकिन उस हीरेका दाम वे
अयेव हीरेके आधे दाममें चरावर भी नहिं हो सकता ॥ १३० ॥

जो हीरा बज्जत् अयेवसे अयेबी है, और वह एवं
अयेव बज्जत् योहा होए, या ज्यादा होए, उस हीरेका
दाम वेचयेव हीरेके मोकाबेनमें शतभागके चरावर
नहिं है ॥ १३१ ॥

जिस गहनेमें अयेबी हीरा लहा होए, वह सब गहना
अगर देखनेमें बज्जत भाला होए, भगर उसका दाम बज्जत
कम होगा ॥ १३२ ॥

चाराव हीरा गर्भिणी स्त्रोके लिये बज्जत् इ खदायी
है, इस कारण अयेबी हीरेके पाग रखनेसे गर्भ गिर जानेका
खौफ है ॥ १३३ ॥

TRANSLATION.

130. It is doubtful whether those diamonds that are slightly defective, are even half as valuable as flawless ones, although their defects should escape the eye.

131. The worth of those diamonds that possess many bad qualities, although all of them of a trifling nature, is not even a hundredth part of the value of a sterling diamond.

132. The value of such ornaments as are set with impure diamonds is small, although the ornaments themselves may otherwise be very fine.

133. Defective diamonds are very dangerous to youthful women under conception: the contact of such gems may lead to abortion.

সন্ধিবাদ ।

যে হীরক অতি সামান্য দোষবৃত্তি, এবং সেই দোষ লক্ষ্যহীন হউক বা অলক্ষ্যহীন থাকুক, তাহার মূল্য নির্দোষ হীরকের অর্ধপৰিমিত হয় কি না হয় সন্দেহ । ১৩০ ।

যে হীরক অনেক দোষাত্ত্বিত, এবং সেই সকল দোষ অতি সামান্যহীন হউক বা অধিক হউক, তাহার মূল্য নির্দোষ হীরকের শতভাগের এক ভাগ নাও হইতে পাবে না । ১৩১ ।

যে অলক্ষারে দোষাত্ত্বিত হীরক সংযুক্ত থাকে, সেই অলক্ষার অতি উৎসৃষ্ট হইলেও তাহার মূল্য অতি সামান্য হইয়া থাকে । ১৩২ ।

হুঁট হীরক গর্জিলি শ্রীলোকদণ্ডের পথে অত্যন্ত দোষ বহ, দেহেতু তাদৃশ হীরকসংগমে তাহাদিণের গর্জপাতেন অধিক সম্ভাবনা । ১৩৩ ।

मूलम् ।

चयसा पन्नरागेण तथा गोमेदकेन च ।

वैदूर्यस्फटिकाभ्याष्व काचैश्चापि एथग्विधिः ॥ १३४ ॥

प्रतिरूपाणि कुर्वन्ति वज्रस्य कुशला नराः ।

परीक्षा तेषु कर्जव्या विद्धिः सुपरीक्षकैः ॥ १३५ ॥

चारोऽप्तेष्वनश्चाणेषु कार्यं तेषां परीक्षणं ।

चयते शाणसंघर्षात् चूर्णतां याति चूर्णितं ॥ १३६ ॥

चाराम्बं लेपयित्वा तु रीढे चैव परिच्छिपेत् ।

चूर्णितं याति वै वर्णं सहजञ्चातिदीयते ॥ १३७ ॥

तदूनमा ।

खोडा, माणिक, गोमेद, लभुनिया, स्फटिक और हर तरहका काच, इस सब चीजोंके जरिये से आच्छे कारिगर लोक फरेबी छोरा बानाते हैं, इसलिये छोरा छरिदनेके समे आच्छे जहरीचोंके द्वारा छोरेका परीक्षा करना मना-सिफ है । १३४ । १३५ ।

चूणा आदि चारसे, घिसनेसे और शाणसे इन तिन चीजोंमें छोरेकी परीक्षा होति है, फरेबी छोरा होनेसे चूणा आदि चारके बयोगसे चर हो जायेगा, और घिसनेसे और शाणसे जलद घिस जायेगा, लेकिन आसल छोरा होनेसे कभी घटे, बाढ़ेगा नहिं, अर्थात् समान रहेगा । १३६ ।

चार और चमि दीनको मिलाकर छोरेपर लेप करके धूपमे शुसाफर पाणिसे धोड़ाते तो भुठा छोरा मयला हो जायेगा, लेकिन चामल छोरा इस मालेके दीनसे और भी चमकदार हो जायेगा । १३७ ।

TRANSLATION.

134—135. Skilful lapidaries make use of iron, the ruby, the *gomedā* (agate ?), the lapis lazuli, crystal, and glass of various colors, in fabricating false diamonds ; therefore, before buying diamonds, they should be first tested by a skilful judge of precious stones.

136. There are three ways of testing a diamond ; 1st, by mixing it with ashes ; 2ndly, by rubbing ; and, 3rdly, by whetting a weapon over it. A false diamond is reduced to powder by the first test, and wears away by the second and the third,—changes which can never be produced in real diamonds.

137. Again, smear a diamond with a mixture of asbes and acid, and dry it in the sun ; and if it is a false diamond, it will show loss of lustre on being washed, but a real one will receive additional brilliancy.

অনুবাদ ।

মৌহ, পদ্মরাগ, গোবেদ, বৈদুর্যা, ক্ষটিক এবং বিভিন্ন বর্ণের কাচ, এই সকল বস্তুরারা অনিপুণ শিল্পী করিয়া, হীরকের প্রতিক্রিপ অর্থাৎ কৃত্রিম হীরক প্রস্তুত করিয়া থাকে, অতএব হীরক কয় করিতে হইলে বজ্রকুশল অপরীক্ষকরারা অগ্রে পরীক্ষা করিয়া পশ্চাত জয় করা কর্তব্য । ১৩৪। ১৩৫।

ক্ষারসংযোগ, ঘর্ষণ ও শাখ এই ত্রিভিধ উপায়ে হীরকের পরীক্ষা হইয়া থাকে, হীরক কৃত্রিম হইলে চূর্ণাদি ক্ষার-সংযোগে চূর্ণ হইয়া যায়, এবং ঘর্ষণ ও শাখ দ্বারা ক্ষয়প্রাপ্ত হয়, কিন্তু অকৃত হীরক কদাচ উক্ত পরীক্ষায় বিহৃতভাব ধারণ করে না । ১৩৬।

ক্ষারযুক্ত:- অম্ব হীরকে লেপন করিয়া রৌদ্রে শুক করত ধোত করিলে কৃত্রিম হীরক বিবর্ণতা প্রাপ্ত হয়, কিন্তু অকৃত্রিম হীরক পূর্বাপেক্ষা অধিকতর দীপ্তিশালী হইয়া উঠে । ১৩৭।

मूलम् ।

एथिव्यां यानि रत्नानि ये चान्ये लौहधातवः ।

सर्वाणि विलिखेइजुं वज्रं तैर्न विलिख्यते ॥ १३८ ॥

गुरुता सर्वरत्नानां गौरवाधानकारणं ।

वज्रे तु तदैपरीत्य शूरिभिः परिचक्ष्यते ॥ १३९ ॥

जातिरजातिं विलिखति जातिं विलिखन्ति वज्रकुरुविन्दाः ।

वज्रं वज्रं विलिखति नान्येन विलिख्यते वज्रं ॥ १४० ॥

तर्जमा ।

जमीनपर जितने किसिभके रत्न और लोहा बहुगैरह सब
चीज है, उन तामाम छीज छीरेसे कटति है, लेकिन
इरा किसी चीजसे कट नहि सकता । १३८ ।

रत्नपरक्षी पण्डितोंके मतके अनुसार भारीपन, सब
रत्नोंका उभदाका कारण है, लेकिन इरा इसके खेलाप
तारिफका सबब है, अर्थात् इरा कदम्भे बहा और
ओजनमे कम होना तारिफका सबब है । १३९ ।

चक्रविम अर्थात् सांचे छीरेके जरियेसे छविम अर्थात्
भुठा इरा कट जाता है, और आमल इरा कुरुविन्द
अथवा आमल इरेके जरियेसे कट जाता है, लेकिन और
किसी चीजसे नहि कटेगा । १४० ।

TRANSLATION.

138. The diamond can make scratches on every other hard substance, but itself is not susceptible of such impression by ever so hard a thing.

139. Ancient authorities in the science lay down heaviness as the most valuable quality of all gems, but this does not apply to diamonds; *i. e.*, the less the weight of a diamond in proportion to its bulk, the greater is its value.

140. An unreal diamond can be scratched by a real one, as also the latter by a *Luruvinda*,* or by a real diamond, but not by anything else.

অনুবাদ।

পৃথিবীতে যতপ্রকার রজ বা লোহাদি কঠিন পদার্থ আছে, সকল বস্তুই হীরকস্বারা অঙ্গিত হইতে পারে, কিন্তু অন্য কোন পদার্থ দ্বারাই হীরককে অঙ্গিত করিতে পারা যায় না। ১৩৮।

বহুতত্ত্ববিদ পণ্ডিতদিগের মতে গুরুতর্তাই সকল রজের গৌরবের কাবণ, কিন্তু হীরকে তরৈপরীত্যাই অধিক প্রশংসনীয় অর্থাৎ হীরক আকারে বহু হইয়া পরিমাণে বত লয় হইবে, ততই তাহার গৌরব বৃদ্ধি হইবে। ১৩৯।

অকৃত্রিম হীরকস্বারা কৃত্রিম হীরক অঙ্গিত হয়, এবং প্রকৃত হীরক কুরুবিন্দ বা অকৃত্রিম হীরকস্বারাই অঙ্গিত হইয়া থাকে, তদ্বিম অন্য কোন বস্তুস্বারাই অঙ্গিত হইতে পারে না। ১৪০।

* A kind of ruby.

मूलभूत ।

वज्राणि सुक्तामण्यो ये च केचन जातय ।

न तेपा प्रतिवद्धाना भा भवत्यूर्जगामिनी ॥ १४१ ॥

यन्मूल्यं ब्राह्मणे प्रोक्तं पादेनानेन वाङ्गजे ।

अनेनैव क्रमेणैव मणिमूल्यं विधीयते ॥ १४२ ॥

चतुर्विधमिदं वज्रं यदुक्तं जातिभेदत ।

चतुर्विधैर्नृपतिभिर्धर्यमाणमनुक्रमात् ।

चतोऽन्यथा धृति कुर्याद्वैगशोकभय तथा ॥ १४३ ॥

तरजमा ।

हीरा, मोति, माणिक वहगैरह अगर बन्द जडाओ होए, तो उसकी किरण उपरको ना जावेगो ॥ १४१ ॥

ब्राह्मण हीरेको जो दाम होगा, चत्रिवर्ण हीरेका चारआना दाम घट जावेगा, वैश्यवर्ण हीरेका आधा दाम और शूद्रवर्ण हीरेका चौथाइ दाम होगा ॥ १४२ ॥

ब्राह्मणवर्ण हीरा ब्राह्मणको, चत्रिवर्ण हीरा चत्रिको वैश्यवर्ण हीरा वैश्यको और शूद्रवर्ण हीरा शूद्रको पहेरना चाहिए, उसके खेलाप विमारी, रञ्ज, गम, खीफ्का सब व है ॥ १४३ ॥

TRANSLATION.

141. When a diamond, a pearl, &c, set on gold or any other precious metal, look downward, their rays do not radiate upwards

142. The price of a Kshetriya diamond is one-fourth, that of a Vaisya diamond one half, and that of a Sudra diamond three-fourth less than the price of a diamond of the Brahmin class.

143. If a king wearing a diamond belongs to the same caste that it belongs to, the circumstance is productive of good; the reverse brings about disease and grief

অমুরাম ।

হীরক, মূত্র এবং অপবাপব যে কোন মণি ইবর্ণাদি-
দ্বাবা প্রতিবন্ধ হইলে অর্থাৎ তাহাদেব নিষ্পবন্ধ করিলে
তাহাদিগের ক্রিয়ণ কখনই উর্জগামী হয় না । ১৪১ ।

অক্ষবর্ণ হীবকের যে মূল্য হইতে পারে, ক্ষত্রিযবর্ণ
হীরকেব তাহাব একপাদ ন্যূন, বৈশ্টবর্ণ হীবকেব ত্রিপাদ ন্যূন
এবং শুদ্ধবর্ণ হীবকে ত্রিপাদ ন্যূন মূল্য হইয়া থাকে । ১৪২ ।

আঙ্গনাদি চাবি জাতীয় হীবক আঙ্গনাদি চাবি জাতীয়
নৃপতিকর্তৃক মৃত হইলে শুভ ফল প্রসব কবে, তর্তুপবীতে
বোগ, শোকাদি ভয়েব নিদান হয় । ১৪৩ ।

अथ वज्रमारणविधिः ।

मूलम् ।

अशुद्धं कुरुते वज्रं कुर्यां पार्श्वव्यथां तथा ।

पाण्डुता पङ्कुरलब्धं तस्मात् संशोध मारयेत् ॥ १४४ ॥

गृहीत्वा क्षिण्मुभे वज्रं व्याघ्रीकन्दोदटे चिपेत् ।

भाहिषीविष्टया लिप्ता कारिपान्त्री विषाचयेत् ॥ १४५ ॥

चियामाया चतुर्यामं यामिन्यन्तेऽस्यमूर्चके ।

चेचयेत् पाचयेदेवं सप्तरात्मेण गुणते ॥ १४६ ॥

हीरेका भारनेका उपाय ।

तस्मात् ।

अशुद्ध हीरा औपधमे व्यवहार करनेसे कुछ, पार्श्वका वेदना, पाण्डुरोग और सञ्ज्ञता होए, इसलिये पहिले हीरेको संशोधन करके पीछे औपधमे व्यवहार करना चाहिए ॥ १४४ ॥

शुभ दिनमें हीरेको कण्ठोकारीरसमें भिजाकर भृत्यका विष्टर सेप देकर घुटेका आगसे दग्ध करना मनासिक है ॥ १४५ ॥

तामाम रात वही प्रकारसे दग्धकर फजोरमें घोड़ेका मूतमें भिजाकर आगमे दग्ध करा उचित है, यही प्रकारसे सात दिन दग्ध करनेसे हीरा संशोधित हो जागा ॥ १४६ ॥

THE PROCESS OF REFINING A DIAMOND.

TRANSLATION.

144 Impure diamonds when used in medicine lead to leprosy, pleurisy, jaundice and lameness. It is therefore highly advisable to refine a diamond before using it medicinally.

145. The process is on some auspicious day to dip a diamond in the juice of *kantakāri** and then to burn it in a fire made by dried pieces of the dung of cow and buffalo.

146. The burning should be carried on for a whole night; in the morning the diamond should be put under horse's urine, and again burnt. By this process of burning being continued for seven days together, the diamond will be refined.

ହୀରକମାରଗବିଧି ।

ଅଚ୍ୟତ ।

ଅଶୁଦ୍ଧ ହୀରକ ଓସନେ ସ୍ଵର୍ଗରେ କବିଲେ ତନ୍ଦାବା କୁଠ, ପାଖ-
ବେଦନା, ପାତୁରୋଗ ଓ ପଞ୍ଚତା ଜଣେ, ଅତେବ ଅତେ ହୀରକ
ସଂଶୋଧନ କରିଯା ପଞ୍ଚାତ ଓସନେ ସ୍ଵର୍ଗରେ କବା କର୍ତ୍ତବ୍ୟ । ୧୪୪ ।

ଶତ ଦିନେ ହୀରକକେ କନ୍ଟାକାବୀରମେ ଭୁବାଇଯା ମହିଯେର
ବିଷାଲିଙ୍ଗ କବିଯା ସୁଟେବ ଆପଣେ ପୁର୍ବାଇବେ । ୧୪୫ ।

ସମ୍ମତ ବାତି ଉତ୍ସଥକାବେ ଦଶ କବିଯା ଥାତଃକାଳେ ଅଖ
ମୃତ୍ତେ ଭିଜାଇଯା ପୁନରାୟ ଅଗିତେ ଦର୍ଶକବିବେ, ଏହି ଭାବେ ସାତ
ଦିନ ଦଶ କରିଲେ ହୀରକ ଶୁଦ୍ଧ ହଇବେ । ୧୪୬ ।

* *Solanum jaboranum*.

मूलम् ।

हिन्दुसैन्धवसंयुक्ते चिपेत् क्षाये कुलत्यजे ।

तप्तं तप्तं पुनर्बद्धभवेह्नसा चिसप्तधा ॥ १४७ ॥

आयुः पुष्टिः वलं वीर्यं वर्णं सौख्यं करोति च ।

सेवितं सर्वरोगभ्रं नृतं वज्रं न संशयः ॥ १४८ ॥

व्याघ्रीकन्द्रद्रवे चिस्त्रा सप्तधा पुटिते यचेत् ।

मण्डूकं कास्यजे पात्रे निष्टृष्टा स्थापयेत् मुधी ॥ १४९ ॥

तद्वज्ञामा ।

हिन्दु और सैन्धव नेमकसंयुक्त मापकलाइका कूथमें
भिजाकर एकिश बार तप्त करनेसे हीरा भस्त्र हो-
जागा । १४७ ।

संशोधित हीरा चद्मीका आयु, बदनका पुष्टि, वल-
वीर्य, रक्त और सुख इङ्ग्रिसमुदायका उहिं और सर्व-
प्रकार विमारीका शान्ति करेगा । १४८ ।

पहिला हीरेको कण्ठीकारी गाढ़के रसमे ढुबाकर सात
बार पुठ पाकमे (एक मट्टिके कटोरिमे जो चीज भस्त्र करना
हो, वह रखकर दुसरे मट्टिके कटोरेसे बन्द करके माडि
और गोदर मिलाकर खुभ लेप करके आगमे ज्वलानेको
पुटपाक कहते हैं) पाक करना चाहिए, बाद उसके
एक काषेके बर्जनमे एक मेढ़क रखना चाहिए । १४९ ।

TRANSLATION.

147. Then immerse it in a gruel made of *kaldya*,* into which assafetida and *saindhava* salt† also enter as ingredients, and lastly heat it repeatedly twenty and one times. By this means, the diamond will be reduced to ashes.

148. The imbibition of a purified diamond conduces to longevity, general development of the body, strength, energy, beauty of complexion and happiness, and effects cure from every distemper.

149-150. The process of burning a diamond is as follows:—Put the diamond in the juice of *kantakari*, place it in an earthen-pot, and placing another over it, smear the two with hard clay and cow-dung, then burn the whole; this should be repeated seven times. Then steep the

অহৰাদ।

হিঙ্গ ও সৈক্ষবলবণসংযুক্ত কলায়ের কাথে ভিজাইয়া
একবিংশতিবার পুনঃ পুনঃ তপ করিলে হীরক ভস্মবৎ
হইয়া যাইবে। ১৪৭।

সংশোধিত হীরকসেবনে আয়ু, শরীরের পূর্ণি, বল,
বীবস্তু, বর্ণ ও রূখ এই সমুদায়ের ঝুঁকি এবং সর্বিপ্রকার
রোগের শান্তি হয়। ১৪৮।

প্রথমতঃ হীরককে কট্টীকারীরসে ভুবাইয়া সাতবার পুট
পাকে (একখানি খুরী বা তদাকার কোন ঘৃতপাত্রে কোন
বস্তু রাখিয়া অপর একখানি তাহাতে চুঙ্গাকারে আচ্ছাদন
করিয়া আঠালমাটী ও গোময ইত্যাদিব লেপ দিয়া দেই
পাত্র অগ্নিতে দফ্ত করার নাম পুটপাক) পাক করিতে
হয়, পরে একখানি কাংসপাত্রে একটী মণ্ডুক ধবিয়া
রাখিবে। ১৪৯।

* Various leguminous seeds, chiefly of the order Phaseolus. Williams.
† A kind of rock salt found in the country of the Sindhu (Indus). Ibid

मूलम् ।

स भीतो मूच्येत्तच तन्मूचे वज्रमावपेत् ।
 तप्तं तप्तम् वज्रधा वज्रस्यैवं मृत्युर्भवेत् ॥ १५० ॥
 रसे यत्र भवेहज्ज्ञं रसः सोऽमृत उच्यते ।
 भसीभावगतं युक्त्वा वज्रवत् कुरुते तनुं ॥ १५१ ॥

तर्जमा ।

वह भेटक खौफ करके उस वर्जनमे भूत देगा, बाद उसके उसी भूतमे वह ज्वला लगा हीरा भिगोना होगा, और फेर आगमे ज्वलान होगा, इस तरहसे वह हीरा छाक अर्धात् भस्त्र हो जायेगा ॥ १५० ॥

हीरेके संयोगसे जो दाढ़ोया तैयार कि जाती है, वह अमृतके समान है, इस्त्रिये वही दाढ़ोया खानेवे बदन हीरेके समान मजबुत होएगा ॥ १५१ ॥

इति हीरेका चरित ।



TRANSLATION

diamond in frog's urine held in a pot composed of zinc and copper, and heat it over and over in fire. The diamond will then have been entirely burnt, and can be reduced to powder.

151 Those medicines into the composition of which the diamond dust enters are like ambrosia, and the imbibition of these imparts adamantine strength to the limbs.

অহুমাদ।

মধুক ভীত হইয়া সেই পাত্রে মৃত্যু পরিত্যাগ করিবে, সেই
মৃত্যে পূর্বপুটপাকদন্ত হীবক উল্লিখিত মধুকমৃত্যে ভিজা
ইয়া পুনঃ পুনঃ অগ্নির উত্তাপ দিলেই হীবক দন্ত প্রস্তর
বৎ চূর্ণাকাবে পরিণত হইবে। ১৫০।

হীরকভূষণঘোগে যে শকল ঔষধ প্রস্তুত হয়, তৎসমূ
দায় অনুত্সন্ধি, সেই ঔষধ নেবনে দেহ বজ্রের শায়
দৃঢ় হয়। ১৫১।

ইতি হীরক।

THE DIAMOND.

Its properties.

TH E Diamond might appropriately be called the king of gems. Whether, in respect to beauty, lustre, transparency, hardness or density, there is no other stone yet discovered that can surpass it. In fact it is the hardest of all substances—it resists the action of the file and can only be cut by its own dust. It is known in Sanscrit as the *bajra* and in the West, was called, in times of old, the Adamant, both the terms signifying hardness. The origin of this precious stone is lost in the mist of antiquity. The imagination of poets has supplied the data which history has failed to afford. It is said that "Diamond was the name of a beautiful youth of the Island of Crete, one of the attendants of the infant Jupiter, in his cradle. The God who placed, among the celestial bodies, the nymphs and goat that had reared him, could not leave this youth subject to the ills 'that flesh is heir to.' Diamond was transformed into the hardest and most brilliant substance in nature."

All the opinions that have been collected as to the origin and formation of the Diamond can be placed under two heads, (a) that it is formed immediately from carbon or carbonic acid by the action of heat: (b) that it is formed from the gradual decomposition of vegetable matter. Its spe-

cific gravity is about 3·5; its cleavage, very perfect; its refraction, simple; it is transparent and translucent; infusible, and unassailable by acid. Doubts were entertained as to its combustibility, but experiments made by scientific men, on various occasions, have led to the discovery of the fact that it was only by entirely shutting out the air and therefore the oxygen with which the carbon combines, that the Diamond could be preserved from burning; whereas, by simply letting in the air of which oxygen is a constituent part, it would burn just as well as common coal. The temperature must be very high to burn a whole Diamond. Small Diamonds and Diamond-dusts can be burnt up in a much lower degree of temperature. The crystalline form of the Diamond is either octahedron (as found in India) or rhombic dodecahedron (as found in Brazil). Its magnifying power being greater than that of glass, it is sometimes used for microscopic purposes. It possesses, in addition to its strong refracting properties, the power of reflecting the coloured rays of light. It becomes phosphorescent, on its being exposed to sunshine and remains so until it is removed or even when covered with cloth or leather or paper. It is known to be a non-conductor of electricity, but by friction, however, both in the rough and polished state, it becomes positively electric, though only for a short time.

Where found.

THE ancient authorities seemed to agree in considering India to be the place from which Diamond was first supplied to them, but none of them could point out the particular locality where it was first discovered. Pliny says very vaguely that "the gem-producing rivers are the Acesines (Jenab) and the Ganges." Dronysius Periegetes enumerates the Diamond amongst the numerous gems picked up in the river-beds by the natives of India, as anciently understood, lying to the east of Mount Paropanisus and Ariana. All that Mahomed Ben Mansur knew of the Indian Diamond mines was the fable, that "in the eastern part of India, there is a deep valley inhabited by serpents, where the Diamond is produced, but some believe it to be gotten in the mines of the Jncut (Ruby)."

Amongst the many fables describing the mode in which Diamond could be obtained, is one which says that when Alexander visited the mountain Zulmeah (called by others, Sarandip) where the inaccessible valley of Diamonds is situated, he directed pieces of flesh to be thrown in; vultures picked these up with the precious stones attached to them and dropped them on various parts of the earth, in the course of their flight. Marco Polo, who travelled in India, in the beginning of 13th century, gives accounts of the manner in which Diamonds were then obtained—which agree materially with the tale given above. The first authen-

the minds of many of the impression that Golconda produces Diamonds Goleonda proper has no mines, nor any, in its immediate vicinity. The stones were found at the base of the Neela mulla mountains in the neighbourhood of the Kistna and Pomar Rivers, they were then brought to Golconda in a rough state, and there cut and polished. This place becoming the principal mart it was commonly supposed that the gems were found close by. The Fort at Goleonda was the store house of the great Diamonds in the Nawab's dominions. The discovery of the mine, which has made Goleonda so famous is attributed to a poor shepherd who came across what he thought a pretty pebble, in the course of tending his flocks. This he bartered to another for a little rice. After passing through several hands, it fell, at last, into those of a merchant who at once knew what it was and discovered the mine, after considerable trouble in searching. It has been mentioned before that Tavernier visited the mines of Raolconda. This place comes within the province of this group. Its position is towards the middle tributary of the Kistna. There are other mines to the eastward, on the lower Kistna. The most celebrated amongst these, is the one called 'Coloor' by the Persians, and "Gani" by the natives, situated about 15 miles north west of Masulipatam. This was also visited by Tavernier and was described by him as being the birth place of the "Great Mogul," which was

said to have weighed $787\frac{1}{2}$ carats in its rough state and 297 after it was cut.

4th—The Sumbulpore group, north of the Godavary, on the central tributary of the Mahanuddy. This Diamond district extends to the immediate vicinity of Sumbulpore only and between the Rivers Mahanuddy and Brabmine. In the year 1818, the year in which Sumbulpore was annexed to the British territories, a Diamond was found here which weighed 81 grains, and although of only the third quality it was said to have been sold for Rs. 5,000.

5th.—The Panna group in Bundelcund, between the Rivers Sonar and Sone. The Diamond beds in this group lie near Bengal, Behar and Allahabad on the south bank of the Ganges. The most productive Diamond mines in this group were, in 1860, at the village of Sukariah, situated about 20 miles from Panna. Four kinds of Diamonds were found here; 1st *Motichur*, clear and brilliant; 2nd *Manik*, verging in color to green; 3rd *Panna*, with a faint orange tint; 4th *Bansput*, dark colored.

There are also Diamond mines in Siberia, Brazil, South Africa, Australia, Borneo, Sumatra, Java, and the Celebes Islands. It had been the theory of Pliny and other ancient naturalists that Diamonds were generally to be found in the gold beds, and this has most remarkably been borne out by facts. Upwards of 50 Diamonds were said to have been found in the gold mine of Adolph, (Siberia), near the Ural Mountains (1830 to 1833).

The discovery of the Diamond mines of Brazil which occurred in 1730, was, like that of the Indian mines, the result of chance. Some miners searching for gold in the districts of Serro do Frio, came across certain pebbles of peculiar hue and lustre, which, when carried home, were given to children and used as counters in card play. They fell soon after into the hands of an officer who had spent some years at Goa in the East Indies. Struck with their symmetry and weight, he caused some of these stones to be sent to Lisbon, the Dutch Consul at which place, having examined them carefully, pronounced them to be genuine Diamonds. The Diamond district of Serro do Frio is about 60 miles in length and 27 in breadth. Diamonds have also been found in the remote provinces of Goyazes and Matto Grosso. At one time the prejudice against the Brazilian stones was so strong that the merchants were obliged to export them to India and thence to Europe in order that they might pass for Indian Diamonds. The places which yielded the greatest quantity of Diamonds were Diamantina (in the province of Minas Geraes) Bahia (the old capital of Brazil,) and the beddings in the Paraguay and its many tributaries.

In 1810, M. Hercule de Thury announced to the Academie des Sciences that Diamonds had been discovered in the River Gumel, in the Algerian province of Constantine, Africa,—mingled with gold dust brought down by the stream. One specimen

weighing 3 carats was bought for the Ecole des Mines, Paris; another of 5 grains for the Musée de L'Histor Naturelle, (Museum of Natural History) and the 3rd, by the Marquis de Drée. The discovery of the Cape Diamonds is connected with a story very much the same as that of Diamonds of other places. Amongst the number of pebbles used as playthings by a child of one Mr Jacob (a Dutch farmer who had settled near Hope Town), was one pretty stone whose brightness attracted the attention of the farmer's wife. This was afterwards shewn by Mrs. Jacob to a neighbour, named Schalk Van Nickerk, who requested Mr. J. O'Reilly, (a hunter and trader, then passing through the interior of the country,) to ascertain its nature. This pebble being sent through Mr Boyes to his friend Dr G. W. Atherstone, of Graham's Town, that excellent mineralogist boldly declared it to be a real Diamond. This was in March 1807, when the Universal Exhibition in Paris was about to open. The first opportunity was taken to present it at the Exhibition, where it remained for the whole period it was open and was, at its close, purchased by Sir Philip Wodehouse, then Governor of the Colony, (and afterwards the Governor of Bombay,) for the sum of Rs. 5,000. The weight of this Diamond was known to be $21\frac{1}{2}$ carats. Several other fields have since been discovered, of which some lie in the Colony of Griqualand, west, which has come under British rule since 1871.

Australia was generally known to be the land of gold, but now it bids fair to be the land of Diamonds too. New South Wales was the only place in Australia which had yielded a sufficient quantity of Diamond, such as to invite exploration. In a certain report written in 1851 Mr E H Graves and the Revd W B Clarke referred to some specimens of gold and to a number of gems including what they called rather vaguely, "a small one of the Diamond kind" which was found in Reedy Creek near Bathurst. But it was chiefly the Revd gentleman named above who first drew public attention to the Diamonds of New South Wales. Four specimens were brought to him from the Macquarie River near Sutton's Bar in September 1859 and a fifth from Burrendong in October. In the mean time he had collected Diamonds from Pyramul and Calabash Creeks. It was in July 1860 that a company called that of the Australian Diamond Miners began in right earnest the work of hunting after Diamonds. A few years ago a Diamond field has been opened up near Binjera in the New South Wales. This town is situated on the Horton (popularly known as the Big River) and is about 100 miles north of Sydney. In 1862 some Diamonds were discovered near Lehue, about 20 miles south east of Adelade. In 1862 the discovery of a Diamond in the Ovens district (in Victoria) was announced by Mr George Toord. It was a transparent yellow

erystal, - with perfect edges, weighing about 2 grains.

The first Australian Diamond ever brought to England was presented by Sir Thomas Mitchell to the Museum of Practical Geology in Jermyn Street. This small stone weighs $\frac{3}{4}$ of a carat and was found near Ophir, west of Bathurst, New South Wales.

The Diamond mines of Borneo are all on the west side of the mountains known as the Ratoos Range.

About the year 1840, some Diamond beds were discovered in the district of Dolodoulá in the Island of Sumatra.

COLORED DIAMONDS.

THE Hindus divide Diamonds into four classes, according to their castes. Those that are of clear and pure water belong to the *Brahmana* class ; those that are clear and are of the color of honey, to the *Kshetriya* ; the cream-colored, to the *Vaisya* and the greyish-white, to the *Sudra*. Diamonds of several colors have been found, principal among which are the Blue, Red, Green, Olive, Black, Fire-colored and the Yellow.

The Blue Diamond is a thing of great rarity and, consequently, of very great value. The first Blue Diamond on record was the one bought by Tavernier

in India, in 1642, and sold to Louis XIV. It weighed in the rough, $112\frac{1}{4}$ carats and $67\frac{1}{2}$, when cut and kept in the French Regalia. In 1792, it was abstracted from the *Garde-Meuble*, where it was kept with the rest of the French Regalia, after they had been seized. All trace of this stone was lost since that period till 1830 when a Blue Brilliant was found in the possession of one Mr. Daniel Eliason, which was perfectly identical with the lost stone in quality and color. It was afterwards traced to Mr. Henry Thomas Hope and was then known as the Hope Diamond, weighing $44\frac{1}{4}$ carats. This difference in weight with the original stone is thought, by some conjecturers, to have been due to reduction by cleavage. The smaller part weighing 6 or 7 carats (most assuredly the cleavage of the larger one) turned up in the market in April, 1874. It was purchased in Geneva at the sale of the late Duke of Brunswick's jewels and now passes by the name of the "Blue Drop Diamond."

The only specimen of a red Diamond known to English jewellers is the one bought by Mr. Joseph Halphen of Paris, from a London firm.

A beautiful green stone of 80 grains is said to have fetched Rs. 360, at the sale of Marquis de Drée. The King of Saxony is in possession of a green Diamond which forms the button to his state hat. The finest specimen of a Diamond of this color was obtained for Rs. 2,000, about 20 years ago.

It was afterwards sold for Rs 3,000 It subsequently fell into the hands of a jeweller in Bond Street, who sold it to an American gentleman for Rs 6,000 Mr Charles Drayson is its present owner and is known to be quite unwilling to part with it

Black Diamonds of very great beauty sometimes come from Borneo They are so remarkably hard that the ordinary Diamond dust cannot make the slightest impression on them They can be cut or polished by using their own dust A coal black Diamond was exhibited at the World's Fair of 1851, by Mr Joseph Meyer It weighed 350 carats A black Diamond was seen about nine years ago, at Charles Nephews & Co, Jewellers, of Calcutta

The yellow Diamonds are the most common of all

Mode of Cutting—Indian and European

THE Diamond, as mentioned before, can only be cut by itself in the form of a fine powder, which is generally prepared from defective stones and from the refuse in cleaving and cutting This being put into a mortar of hardened steel is beaten until it is fine enough for use Reference to the fact that Diamond is made to cut itself, is made in the touching verses composed by Charles I, on the night after his condemnation

'With mine own power my majesty they wound,
In the king's name the king himself uncrowned,
So doth the dust destroy the Diamond'

The art of Diamond cutting seems to have had its origin in India and that, at a very early period Indirect evidences might be adduced to support this fact Garcias ab Horto, (writing in 1565,) remarks that the Indians preferred the Diamonds of the "old rock," particularly those in their natural state, (which they called "Naïses,") to those that were *polished by human art* Tavernier in visiting the Roalconda mines in 1663, found a large number of Diamond cutters at work there Each of them was furnished with a wheel of steel about the size of a dinner plate They worked on only one stone at a time but did so with great rapidity The principal consideration which guided the Indians in cutting Diamond was that it should lose as little of its size as possible and they would rather leave it in an irregular shape than diminish it to any great extent—a practice, in direct opposition to the system now adopted in Europe

The discovery of the art of cutting and polishing Diamond by means of its own dust, is attributed to Louis de Berquem, of Bruges, who is known to have constructed, in 1476, a polishing wheel in which Diamond dust was used instead of Corundum, which the Chinese and Hindus had hitherto employed But there are several instances to prove that Diamond cutting was known in Europe, previous to this time The clasp of the royal cloak of King Charlemagne was set with Diamonds In the year 1290, a corporate body of gem polishers

and cutters was formed in Paris; and in 1373, there were Diamond-polishers in Nurnberg. In 1434, Guttenberg learned gem-cutting and polishing of Andreas Drytzehen of Strasbourg. Amongst the jewels of Louis, Duke of Anjou, exhibited in the years 1360-1368, were several Diamonds, one of which was cut into the shape of a shield; another, in the form of a round mirror; a third, in that of a lozenge, &c. &c. &c. Of the pupils of Louis de Berquem, some went to Antwerp, some to Amsterdam, and others to Paris. The Diamond-cutting made considerable progress in this last place, under the patronage of Cardinal Mazarin. He had ordered twelve Diamonds of the French Crown to be newly cut and these were henceforward known as the "twelve Mazarins"** At the present time, Diamond-cutting is a flourishing trade in Holland and is chiefly in the hands of the Jewish inhabitants. Diamonds are now cut in a variety of forms, the principal among which are the Brilliant, Rose, Table, and the Lasque.

The Brilliant form is said to be the crowning invention in the art of Diamond-cutting. It is the form most esteemed, as it exhibits the peculiar lustre of the stone to the best advantage. But in this there is a larger waste of the material than in

* After they had disappeared after the Revolution of 1830, no one knew what became of them. At the recent betrothal of King Alphonso with Princess Mercedes, an Amsterdam merchant came to Madrid with twelve Diamonds which he said he was commissioned to sell by an owner who wished his name to be kept secret. Competent authorities have, upon careful examination, pronounced them to be the long lost Mazarins.

any other mode. This style of cutting was introduced by Vincenzio Peruzzi (or Vincente Perggi,) of Venice, in the latter end of the 17th century. "The Brilliant is formed of two truncated pyramids by a common base, the upper pyramid being much more deeply truncated than the lower, the upper side of the stone presenting a table of 32 facets inclined under different angles, and the underside, 25 facets. The correspondence between the upper and lower facets is arranged so as to multiply the reflection and refraction." Some explanation is necessary to render the technical names of the several parts of a cut Diamond intelligible to the lay reader. "The plane surface at the top is called the table, the bottom plane is called the *culet* or *culette*, the junction of the upper truncated pyramid with the lower is the *girdle*, and the lower pointed portion is called the *pavilion*. The facets are small triangular spaces or planes." The Brilliant is said to be single, double or old English cut (otherwise called the star single cut), according to the number of facets. The English cutters make the girdle rather sharp but the Dutch make it broader. Brillonets are those stones which are cut as Brilliants on the surface but have neither culetto nor gurdlo. These are very rare.

The "Rose" cut has been in use since 1520 and resembles an opening rose bud. It is formed by covering the rounded surface of the stone with equilateral triangles, placed base to base, making

the figure of a rhomb. The number of facets together with their position determines the different names of the Rose. Thus 24 facets make a Dutch Rose; the same number, but less raised, a Brilliant Rose, 36 facets, a Rose Recoupée &c. The circular stones are best suited for "Rose" cutting

The Table cut is made of those stones which, with considerable breadth, are of very trifling depth. It is produced by a series of diminishing four-sided planes below the girdle.

Lasques are formed from flat or veiny Diamonds and are said to be manufactured in India. The Indian cut has according to some, an upper part, lower part, and girdle. Its usual form is that of a single-cut Brilliant. But as the effects produced are not of much consequence, the stones are generally re-cut.

The point-cut was well known to Kentman who wrote in 1562. Some precious stones may either be cut as four-sided pyramids, or are so formed by polishing the faces of the octahedron and making them exactly true and regular. This style is only found in old ornaments

Engraving.

ACCORDING to Blum, the discovery of the art of engraving the Diamond is assigned to Ambrosius Caradosso, a Milanese, and engraver to the Mint of Pope Julius II. He is said, in the year 1500, to have

executed upon a Diamond the figure of a Father of the church. But Paolo Morigna gives the credit of the discovery to Trezzo, the famous cameo artist of Milan and asserts that his first attempt was the Coat of Arms of the Emperor Charles V. Clement Birago, a pupil of his, is known to have engraved upon a Diamond a portrait of Don Carlos, intended as a hetrothal present to Anna, the daughter of the Emperor Maximilian II He is also said to have engraved on Diamond the Spanish Arms as a signet for the same prince One Jacobus Thronus (believed to be a Hollander) engraved on a Diamond, the Arms of Mary, Queen of Scots Among the Hope precious stones, therer were several ongraved Diamonds One of these had the bust of the Emperor Leopold I on a large Table Diamond Costanzi, who flourished at Rome in the beginning of the 18th century, is known to have executed several engravings on Diamonds, prominently amongst them, a Leda and the heads of Antonius and Nero

In the collection of Her Most Gracious Majesty, our Empress, is preserved the signet ring of Charles II, when he was the Prince of Wales, the device of which is the ostrich plumes between the letters C and P, very neatly cut upon a large yellow Diamond, a tablo $\frac{1}{2} \times \frac{1}{8}$ inch in dimensions, quaintly fashioned into a heater-shaped seven-sided shield Louis Siries, gold smith to Louis XV, is also said to have done some engravings, one of which is reported to be a very minute head of Julia, (daughter

of Titus,) executed upon the upper table of a regularly cut Brilliant.

*The price of Diamond Its flaws and defects,
mode of testing*

THE price of Diamond, as of any other commodity, depends entirely upon the law of supply and demand It is therefore well nigh impossible to fix a price which would be a safe guide to the intending purchaser, for all times. Approximate prices can, however, be given, when the market is supposed to be normal In no other object of commerce, there are so many faults and imitations, of which the inexperienced should beware, as in Diamonds and other precious stones The value depends materially upon the degree of perfection in which the articles are found when offered for sale Amongst the most frequent faults are (1) *feathers*, i.e., little rents or fissures in the inside of the stone (2) *clouds*, i.e., gray, brown, and white specks, which look very much like clouds These give great deal of trouble when working the stone (3) *sands*, or little seed like bodies within the stone, of white, brown and red color These are also called *dusts*, when very fine and found in large number in a stone

A Diamond, wanted to be sold to the best advantage, must be perfectly free from the faintest tinge of color of any sort, must have no flaws, or

specks or fissures in any part; must be bright and lively and free from what is technically called "milk" or "salt," which are semi-opaque imperfections in the body of the stone. To ascertain if any of the above flaws exists, the stone should be breathed on until its lustre is temporarily destroyed and then the imperfections will be apparent. The stone must also be well-proportioned and properly cut. Even to the least experienced, the lustre of a Diamond when cut is sufficient to establish its identity. Some colorless Topazes, Emeralds, Sapphires and the white Zircon have sometimes been passed off as Diamonds. If the surface of the stone be the least scratched by the action of a fine file, it is not a Diamond. The rays of the sun easily pass through other gems, but in the Diamond they are refracted by the surface, which causes the superior brilliancy. According to Mr. Milburn, if the coating of a rough Diamond be smooth and bright with a little tinge of green in it, it is not bad; but if there is a tincture of yellow with the green, it is a soft, greasy stone, and will turn out bad. Though the specific weight of the Diamond is nearly the same as that of the Topaz, the one can be distinguished from the other by its electrical properties. The Topaz retains its electric powers several hours after it has been developed by friction, whereas the Diamond loses it in the course of half an hour. The Diamond can, by its weight, be distinguished from colorless Corundums,

whose weight exceeds that of the former in the proportion of 8 to 7.

The jewellers of old used the "tincture" test to distinguish the real Diamond from the spurious, of which so many were then current, as the white Sapphire, the Citrine Beryl, and the Crystal cut into a pyramid. This tincture was a varnish made of ivory-black and mastich applied to the back of the stone, which, if it was a real Diamond, became all the more brilliant on account of this back ground; if any other gem, it became dull and lustreless showing the black through its substance. Some used the oil exuding from a roasted grain of wheat darkened with ivory-black, others backed the stone with a bit of black silk. The "Novas Minas" white Topaz of Brazil, known there as the "Slave's Diamond," is now the only stone which has any chance of being passed off for a Diamond. Though it is very hard and brilliant, it very much lacks "the Adamantine lustre and iridescence."

The terms, first water, second water, mean only first and second quality. Perfect Diamonds should be as clear as drops of the purest water; and they are of the second and third water, according to the degree of clearness in them, until decidedly yellow or brown, when they come under the category of colored stones. These colored Diamonds, on score of their rarity, are sold at fancy price.

Diamonds are generally valued per carats and it is necessary to explain the term. The word is

probably derived from the name of a bean, the fruit of a kind of *Erythrina*, which grows in Africa. The tree which gives this fruit is termed by the natives "Kuara" or the sun. These fruits, when dried, were afterwards imported into India and here used for weighing the Diamond. They have now been universally adopted.

4 grains make ...	... 1 carat
6 carats or 24 grains ..	1 penny-weight.
151½ carats ...	.. 1 ounce troy

But a carat is not of the same weight in all countries; for instance, in England it is equal to 205,4090 milligrams; in France, 205,5000; in Borneo, 105,000, in Madras, 207,3533, &c &c &c

The following is an approximate price list as given by standard authorities

Diamonds below 2 grains

Inferior, from ...	£ 4 to £ 6	per carat.
Medium ...	£ 6 to £ 8	" "
Good ...	£ 8 to £10	" "
Fine ...	£10 to £12	" "
If over 2 grains, Fine	£12 to £15	" "
Over 3 grains ...	£15 to £20	" "
Of one carat ...	£20 to £23	" "

But the valuing of rough Diamonds is not to be made according to the above standard. The form and proportion of the crystal must first be taken into consideration, for, on these only, the loss of weight in cutting chiefly depends. Then, care must also be taken to distinguish the degrees of color and

the purity of the specimen. The best forms to select would be the octrahedral and the rhombo-dodecahedral. In valuing large rough Diamonds and specially those that came from the Cape, the fact should always be remembered that tints of color may be brought out in the cutting of a stone, which do not at all appear in its rough state; perfect polish and the power of reflection natural to the stone intensify any tint of yellow existing in it.

*The Supernatural and Medicinal Properties
attributed to the Diamond.*

THE mythology of all nations in the world attributes supernatural influence to almost every thing in nature. Trees and fields, temples and stones, mountains and rivers,—all were supposed to be the abode of good or evil spirits. Anselmi Boëce De Boot, physician to the Emperor Rodolph and Maximilian II, wrote in 1664, as follows: "From their purity, beauty, and brilliancy, it is most probable, gems were selected as receptacles for good spirits, even as filthy, stinking and frightful places are usually the abodes chosen for evil and unclean spirits." Diamond being of all stones, the purest, hardest and most brilliant, it was naturally considered to be the most powerful in spiritual influence. It was consecrated to all that was holy and heavenly, and was known to have been a powerful charm, and, when under the influence of the planet Mars,

productive of great success. For many centuries past it was thought to be a most potent talisman against poison, pestilence, witchery, insanity, evil spirits and night mare. It was esteemed a safe guard to virtue. Though it had the power of preventing evils, as above stated, on external application, (i.e. if worn,) it had a quite disastrous effect, if taken internally. Diamond dust had such a fatal poisonous property that nothing could save the unfortunate who swallowed it. The Diamond was also supposed to bestow victory, fortitude and strength of mind. It softened wrath and strengthened wedded love, hence it was called the stone of reconciliation. It was also an infallible test of conjugal fidelity. A Diamond placed under the pillow of a married lady, without her knowledge, would make her reveal, during sleep, any secrets of her life, which she might have to conceal from her husband. Though it was believed to be inflammable, its lustre and other properties were supposed to be affected by heat. Hence, perhaps, the ancient practice of taking Diamond rings off the finger at bedtime, and putting them in a cup of cold water or on a marble, or some other cool surface. To the Ancients, Diamond represented inexorable justice and immutable fate. Hence the judges of the Hades were described as having hearts and bosoms of *Adamant*. The clouds which covered Destiny were also described as being of Adamant. To the moderns, it is a symbol of innocence.

cence, constancy, faith, strength, &c., &c. A gem, (supposed to have been a Diamond), worn in the girdle, by Aaron, the High Priest, had, according to a Jewish legend, marvellous properties. It would become dark and dim, if brought into contact with a man, actually guilty : if the accused was really innocent, it would shine on with increased brilliancy. If the sins of the Hebrews were to be punished with death, the stone would put on a bloody color. But the most absurd and unique virtue, attributed to Diamond—and to no other gem—was the power of multiplying its species. Boetius Do Boot makes serious mention of a lady who possessed two hereditary Diamonds, which produced several others and thus left a generation.

CELEBRATED DIAMONDS.

The Koh-i-noor.

PERHAPS there is no other jewel in the world which is so much renowned for its antiquity and for the interesting romance with which it is connected as the *Koh-i-noor*. It is so old that some attribute its ownership to Karna, the King of Anga, who first discovered it near Masulipatam, in the bed of the Godavery, 5000 years ago. Other traditions speak of Rajah Vikramaditya of Oujien (56 B. C.), as having been the happy possessor of it. All subsequent trace of this stone was lost till it was taken

from the king of Malwa by Ala-ooddeen, in 1304. After the defeat of the Pathans by the Moguls in 1526, it remained in possession of the latter till the invasion of Nadir Shah. When Nadir Shah came to take possession of Delhi, Mahamood Shah, the then Emperor, had to give up every valuable thing in his treasury, except this jewel, which he used to keep concealed in his turban. A woman in the harem betrayed this fact to Nadir, who, strongly bent upon having it, planned a grand festival in which both the conqueror and the conquered were to meet and swear friendship. Nadir Shah proposed an exchange of turbans and thus managed to get possession of the stone. It was he who gave it the name *Koh-i-noor*, or the "mountain of light." From him it descended to his son, from whom Ahmed Shah, the founder of the Kabul dynasty, succeeded in getting it, by professing friendship in his time of distress. Shah Shujah, the son and successor of Ahmed Shah, being driven out of his kingdom by his brother, Mahmood, took away the *Koh-i-noor* with him and made it the companion of his exile. Ranjeet Singh, the celebrated "Lord of the five rivers," contrived to get him at Lahore, where he was at once put to prison and given to understand that his release could be effected if he would part with the jewel. Suffering with his wife and family, all sorts of privation and misery at the hands of Ranjeet, Shah Shujah at last consented to make over the thing to him. This was done on

the 1st June, 1813. Struck with the brilliancy of the stone, Runjeet asked him, "at what rate do you value it;" to which he replied, "good fortune: and that is always the property of those who had vanquished their enemies" The Diamond was now set in a bracelet and was always worn by Runjeet. People attached bad luck to the possessor of this stone, for it would appear that all who had it in their hands subsequently came to grief, and an attempt was therefore made to make it over to the idol Juggernath of Puri. This was never done and it was occasionally worn by his successors. After the murder of Shu Sing, it was deposited in the Lahore treasury, until Dullip Sing, (the son of Runjeet), was stationed at Lahore with an English Regent. When Punjab was annexed to the British Crown, all the state-jewels of Lahore were confiscated by the East India Company. It was stipulated that the *Koh-i-noor* should be presented to the Queen. It reached Her Majesty on the 3rd June 1850 and then weighed 186 carats. Its original weight, when it was with Arungzebe, was 793 carats. This reduction was due to the unskillfulness of Hortensio Borgio, a Venetian lapidary, who had been entrusted with the cutting of it. The Emperor had been so much displeased with his work that instead of paying for all his labors, he dispossessed him of his property and was with great difficulty persuaded to leave him his head. This stone created quite a sensation in the great

Exhibition of 1851, where it was valued at 14,00,000 of Rupees The re cutting of this stone being thought necessary, Herr Voorsanger of Amsterdam was selected to do it The operation (conducted by steam) which commenced on the 6th July, was completed at the end of 38 days of 12 hours each, and is said to have cost 80,000 Rs The *Koh-i-noor* has now assumed the form of a regular cut Brilliant, weighing 106½ carats and is one of the principal jewels in the British Crown

The Great Mogul

This stone is often confounded with the *Koh-i-noor* It is reported to have been found in or about 1650, in the Coloor mines, a place about 7 days' journey from Golconda Meer Joomla, by birth a Persian, was the Grand Vizier and General to the King of Goleonda He had amassed enormous wealth, (principally by farming, under other names, the Diamond mines of the place,) and thus made himself the eye sore of his master, who had on one occasion openly threatened his life The Vizier sought and obtained the aid of Prince Aurungzebe, then Governor of the neighbouring provinces, and with his co operation, surprized the King of Golconda and was about to make him surrender when the Prince was recalled by his father the Emperor Shah Jehan Meer Joomla ingratiated himself into the favor of the great Emperor by making him magnificent presents, amongst

which was the "Great Mogul." Tavernier relates that he saw this Diamond at the Court of Aurungzebe, and that it weighed at that time 787½ carats. It was at this stage of its history that the stone has come to be confounded with the *Koh-i-noor*. The same story about the cutting by Borgio, about Nadir Shah's trick in obtaining it, &c., is repeated in connection with this Diamond. Some conjecture that Tavernier has described one large stone as having been seen by him in the Court of Aurunzebe. If there had been another of the same weight and size, it must have surely been noticed by him. Hence it is thought that the *Koh-i-noor* and the *Great Mogul* are merely convertible names. Others suppose that the Great Mogul was a personal present to the Emperor Shah Jehan and most naturally it remained in his possession when he was in prison,—at the time of Tavernier's visit, and that consequently that traveller had no opportunity of examining it. They further believe in its existence amongst the regalia of the Persian Crown and in its having been designated there as the "Derya-noor," or "the ocean of light." But the drawings of the Shah's Diamonds which have lately been sent up to England, do not confirm this assertion. There has another theory been started which makes Borgio cut up the big stone into three; the one of which is now known as the *Koh-i-noor*; the other, as the *Great Mogul*, and the third was captured amongst the jewels of some petty Indian

Chief. But the description which Tavornier gives of the character of the stone he saw, differs materially from the actual character of the *Koh-i-noor*. "It was circular, rose cut, very deep, of fine water, with but one little crack externally and one flaw internally and the work upon it that of an European lapidary, whereas the *Koh-i-noor* was in outline an irregular ellipse, faceted to no definite pattern, very flat, exhibited no more water than a bit of rock crystal, had several flaws, besides a large deficiency or fracture at one end and rude grooves cut in the sides, whilst all the work upon it was of that peculiar character, which the least experienced eye would detect at once as that of a Hindu Diamond cutter."

There is one Diamond of the name of *Derya-noor* which is said to be in the possession of Nawab Abdool Gunny of Dacca, East Bengal, but whether it is identical with its great namesake, we are not in a position to state.

The Pitt or Regent Diamond.

If not the largest, the Pitt or Regent Diamond is generally looked upon as the most perfect and beautiful Diamond in existence, remarkable alike for its shape, proportion and fine water. It weighed 110 carats in its original state. According to the story with which its history is connected, it was found by a slave at Puteal (about 135 miles

from Golconda) and kept concealed in the calf of one of his legs which he had purposely wounded and bandaged, for its reception. An English sailor promised to find a purchaser for it, provided he was paid half the value. But bent upon having the whole of the proceeds to himself, he lured the poor slave on board his ship and pitched him over the water. This Diamond was sold by him to a celebrated Parsee merchant named Jamehand, for the sum of 10,000 Rupees. Jamchand sold it, in 1701, to Mr. Thomas Pitt (grand-father of the Earl of Chatham,) the then Governor of Fort St. George, Madras, for 1,25,000 Rupees. The operation of cutting it into a perfect Brilliant, which was finished in two years, reduced its weight to 136 $\frac{1}{2}$ carats and cost him Rs. 50,000; 35,000 of which, however, was recovered by selling the fragments. The Duke of Orleans, Regent of France, bought it of Pitt for 13,50,000 Rupees. This Diamond was stolen from the *Garde-meuble* in 1792, but was restored to its possessor most mysteriously. The Republic then pledged it to a Berlin merchant from whom it was again redeemed. The Emperor Napoleon I used to wear it in the pommel of his sword and always considered it to be the key-stone to all his future greatness. It was shown in the French Exhibition of 1855.

The Orloff or Amsterdam Diamond.

THIS stone formed, according to one account, one of the eyes of a Hindu God, and was stolen away

by a French Grenadier of Pondicherry, who had, with that object in view, taken refuge with the Brahmins and professed their faith for some time. It was afterwards sold for Rs 20,000 to an English sea captain who resold it to a Jew for 1,20,000 Rs. He, again, sold it to the Armenian merchant Shafras from whom it was purchased at Amsterdam, in or about 1772, by Prince Orloff, for presentation to Catherine II, at 900,000 of Rupees and a sum of 40,000 Rupees and the grant of a Russian nobility to the seller. Another account says that it was one of the stones taken away by Nadir Shah from the Moguls that it had a prominent place in his throne, and that it had, after his assassination, passed into the hands of one of his Afghan Generals and thence to the Armenian merchant Shafras. This stone resembles in its outline the 'Great Mogul,' as described by Tavernier, so closely, that, but for the difference in the weight, it may be taken for that long lost Diamond. A third account supposes it to have been brought to Russia by Lazarus Lazareff, the head of the Armenian family of that name, and grand son of Manouk Lazareff, treasurer to Shah Abas II. Hence it is called by some the "Lazareff" Diamond. It is now placed in the Russian Imperial sceptre and weighs 19½ carats, and, like the *Koh-i-noor*, has the underside flat and is rose cut. Its size is about that of a pigeon's egg. The water is of a rather yellowish tinge.

The Nassuck Diamond.

THIS stone was originally found among the spoils captured from the Mahrattas at the conquest of Deccan, under the command of the Marquis of Hastings. It was then as large as a good-sized walnut and weighed 89 $\frac{1}{2}$ carats. But when re-cut, in London, as a Brilliant, by order of its proprietor, the Marquis of Westminster, it weighed 78 $\frac{3}{4}$ carats. It is very bright and pure but is very badly shaped. The East India Company had sold it to Messrs. Rundell and Bridge, who, on their retirement, sold it by auction to a jeweller for 72,000 Rs., though it was valued at three lacs.

The Nizam.

THIS stone is said to have been found at Golconda and is now almost in its primitive condition. It weighs 340 carats. It was by some ominous accident broken asunder in the year of the Indian Mutiny.

The Shah of Persia.

COSROES, the younger son of Abass Mirza Shah, of Persia, presented this stone to Emperor Nicholas of Russia. It weighs 86 carats and is perfectly pure and brilliant. It is only partially cut; many of its natural octahedra being preserved. The interest of this stone is enhanced by the Persian

inscription it bears of its former owners, engraved as follows —

EK-BEK SHAK,	}	<i>Lords of Irostan.</i>
NIZIM SHAK,		

Its shape is that of a long prism.

The Pacha of Egypt.

ALL that is known of this stone is that it was found in the possession of Ibrahim Pacha. It weighs 40 carats ; is of an octagonal form, Brilliant-cut and of very good quality.

The Mattam Diamond.

THIS stone belongs to the Rajah of Mattam, Borneo, and is at present the largest Diamond known ; its weight being 367 carats. It was found at Landak, Borneo, in the year 1787. It is egg-shaped ; is of pure water and has a small indentation at the short end. Notwithstanding the many battles fought for it, this precious stone is still in the possession of the Rajah. The Dutch Governor of Batavia offered for it five lacs of Rupees, and two men-of-war, with stores and ammunitions complete ; but the owner refused to part with it on any account, considering it to be a talisman, on the possession of which depended the fortune and happiness of his family. The Malayeso believe that all kinds of disease can be cured by means of the water in which this Diamond has been steeped.

The Sancy Diamond.

THE early history of the Sancy Diamond is not minutely traceable. According to some, it came from India and, in 1479, fell into the hands of the King of Portugal, Don Antonio, who, on the occasion of his visit to England, made with the purpose of securing assistance in prosecuting his claims to the throne, which was then in the possession of the Spaniards, pledged it with Queen Elizabeth for £ 5,000 sterling. To avoid further importunities from the Portuguese Pretender for more money, the Queen returned the Diamond to him, giving up all claims to the sum she had advanced. This stone was subsequently sold by him to Nicholas de Harlay, Baron de Sancy, a Huguenot gentleman. From this owner the stone has assumed the name "Sancy." It was borrowed of the Baron by Henry IV of France. The messenger sent in charge of this valuable stone was waylaid and murdered by robbers, but, acting up to previous arrangements, he managed to elude them, by swallowing it. It was afterwards taken out of his stomach by the Baron, in whose family it remained for more than a century. It was next traced to James II of England, who, in his exile (1688) carried it to France. There it was sold to Louis XIV for 2,50,000 Rupees. Louis XV wore it in the clasp of his hat, at his coronation. In the French revolution of 1792, along with various

other Crown jewels of France, tho Sancy was lost, until 1830, when it was found in the possession of a French merchant. In 1838, the Prince Paul Demidoff bought it at 7,50,000 Rupees. In 1865 Messrs. Garrads of London purchased it of the Demidoff family, for the late Sir Jamsetjee Jeejeebhoy of Bombay, at two lacs of Rupees.

This stone is almond-shaped, of very fine water and weighs $53\frac{1}{2}$ carats. The cut is evidently Indian.

Charles the Bold's Diamond.

ACCORDING to some, the Sancy is quite a distinct thing from what is called Charles the Bold's Diamond. Those who confuse the one with the other, say that the Sancy, after it was brought from India, fell first into the hands of Charles the Bold, Duke of Burgundy, and then into those of the king of Portugal. Those who want to establish a separate identity for "Charles the Bold's Diamond," affirm, that this was one of the three Diamonds which Charles the Bold had given to Louis de Berquem to be experimented upon in rose-cutting. After the defeat at Granson, the Duke's Diamond was found by a common soldier, enclosed in a valuable box. Preferring to have the latter, the soldier threw away the stone, but subsequently changing his mind, picked it out from under a waggon and sold it for a florin to a priest who, in his turn, sold it to a citizen of Berno for

three francs. Jacques Fugger, a famous merchant, of the Nuremberg family, bought it of the Bernese Government. From this family it came into the hands of Henry VIII, whose daughter Queen Mary, brought it, in her dower, to Phillip II. We have already noticed that a large Diamond was pledged by Don Antonio with Queen Elizabeth, and from this portion of the history, the Sancy, (which was evidently the stone pledged by Antonio) is confounded with the Burgundian Jewel. It was a matter of utter impossibility for the latter to have passed into the hands of Antonio—one, who was known to have been the mortal enemy of Phillip's. By a strange chance, it came back to the great-grandson of its original owner, Charles the Duke of Burgundy. Its present whereabouts are unknown.

The Florentine Brilliant.

THIS stone was, according to a tradition, bought for a trifle at a curiosity stall in Florence, being then considered as nothing more than a yellow crystal. The history of this stone is sometimes confounded with that of Charles the Bold's. The same story regarding its being found by a soldier and sold by him to a priest is also repeated in connection with the history of this stone. The fact is, Charles the Bold had three Diamonds of very great beauty and value, and it appears that the history of the two is confused with one another. The third is the Sancy. We have already noticed the

story in connection with what we have called Charles the Bold's Diamond. The story about the other stone, which we will designate as the Ilorcn tine Brilliant differs from that of the other, from the point, where the gem was sold by the priest. Instead of its being purchased by Tugger (as in the case of the other stone) the story makes it come into the hands of a rich Bernese merchant, Bartholomew May. In 1482, it was sold to a Genoese, who in his turn, sold it to Ludovico Sforza the Moor, Duke of Milan, for 14,000 ducats. After the fall of the house of Sforza, this stone came into the possession of Pope Julius II who presented it to the Emperor of Austria. It is also called the Grand Duke of Tuscany or the 'Austrian Yellow,' owing to its decidedly yellow color, notwithstanding which, it is valued at 10,50,000 Rs. It is cut as a double rose and weighs 139½ carats.

The Braganza

This stone was discovered in Brazil, in 1711, and weighed, in its rough state, 1680 carats. It is of the size of a hen's egg, of deep yellow color and is reported to be valued at 58,35,00,000 Rupees. But doubts are entertained as to its being a Diamond, it being generally believed to be a white Topaz, and as the Portuguese Government, of whose Crown Jewels it forms a part, would not suffer it to be cut or even examined, there is very little chance of the doubts being cleared up.

The Pigott Diamond

THIS stone was taken away from India by Lord Pigott. Over fifty years ago it was sold in a lottery for three lacs of Rupees and was subsequently bought by Messrs. Rundell & Co for 60 000 Rupees. When sold to the Pacha of Egypt, it fetched 3 lacs of Rupees again. It is Brilliant cut, of a beautiful shape and weighs 82½ carats. The name of the present owner is not known.

The Hope Diamond

A DETAILED account of this stone has already been given under the heading of "Coloured Diamonds". This beautiful and most important blue Diamond was supposed to have been taken from India by Tavernier and sold to the French Government, wherefrom it was stolen, during the Revolution. It was subsequently traced to Mr Eliason and from him to Mr H T Hope. Its original weight was 112½ carats, when stolen from the French Regalia, it was 67, and being subsequently recut as a Brilliant and thereby reduced by cleavage, (which has given us its counter part, the Blue Drop Diamond,) it weighed 44½ carats. It figured a great deal in the Great Exhibition of 1851.

The Eugenie Brilliant

THIS perfect Brilliant was purchased by the late Emperor Napoleon III, and given to the Empress

Eugenie We are not certain whether it is still in her possession, as the greatest portion of her valuable jewelry has been sold to His Highness the late Maharajah of Puttiala, through Messrs Hamilton & Co, Jewellers, of Calcutta It is of an oval shape and blunt at one end and weighs 51 carats

The Cumberland Diamond

This stone was bought by the City of London for a fee of Rupees and presented to the Duke of Cumberland, after the battle of Culloden It was one of the stones claimed by the Hanover Crown, to whom it has been restored by our Most Gracious Majesty Its weight is 32 carats

The Star of the South

This is the largest Diamond ever found in Brazil. It was found in July 1853, by a poor Negro who was at work in the mines of Bogingen, in the province of Minas Geraes When rough, it weighed 251 $\frac{1}{2}$ carats, but the cutting of it into a Brilliant has reduced it to 125 carats It is a Diamond of the purest water and under light exhibits a lovely rose tint It was purchased by M Halpen, or according to some writers, by Mr Coster of Amsterdam, who is also reported to have cut it It was shown in the London and Paris Exhibitions

The Polar Star

This Brilliant was at one period owned in England, but is now to be found among the Russian

Crown Jewels It is remarkable for its purity and lustre, and is said to weigh 40 carats.

Other large Diamonds.

THE Portuguese Crown possesses many largo and brilliant Diamonds, foremost among which is a Brazilian stone found in 1775 by a Negro, in the bed of the River Abaité, near Rio Plata. The following is the romance connected with the discovery. Three Brazilians, convicted of some high misdemeanour were banished to the interior of Brazil, for life. These unfortunates used to beguile their time by searching for valuable matter. One day they came to the River Abaité, the bed of which had lain dry for sometime, owing to scarcity of rain. There they chanceed to see a Diamond, nearly an ounce in weight, which, with the help of a priest, was taken to the Governor of Villa Rica. All the officers of this place having been satisfied as to the nature of the stone, the Governor restored the exiles to freedom and had the gem sent to Rio de Janeiro and thence to Lisbon. Its weight was then 138½ carats. Some conjecturers connect this story with the discovery of the "Star of the South," with which they identify this stone.

Some very large Diamonds have come from the Cape. One was the "Star of South Africa," weighing in the rough 83½ carats and after cutting, 16½. The largest stone yet discovered here is what is now famous as the "Stewart Diamond," which

weighed in the rough state 288 $\frac{3}{4}$ carats It was consigned to Messrs Pittar Leverson & Co, who have also in their possession the so called "Fly Diamond which was also discovered in this place by one Antonie The Dudley Diamond weighing about 46 carats is another important stone, come from the Cape It is triangular in shape, very brilliant, perfectly free from color and very difficult of distinction from an old Indian stone It was sold by Messrs Hunt and Roskell to the present Earl of Dudley

The Brazilian Government is in possession of some very large and curious stones

The Spanish Government is also very rich in Diamonds and other jewels

In the Russian Treasury is a brilliant Ruby colored Diamond of 10 carats, bought by Paul I, for 1,00,000 roubles

Mr Dresden a London merchant, possesses a drop shaped Diamond, one of the finest stones at present in the market It was lately found at Brazil, is perfectly free from flaws and has extraordinary brilliancy It weighs 76 $\frac{1}{2}$ carats

In the 'Green Vaults' at Dresden, there is a green Diamond which once belonged to Augustus the Strong It is remarkably beautiful and weighs 48 $\frac{1}{2}$ carats Here are also some very beautiful parrures and four very valuable yellow Brilliants, the largest of which weighs 117 $\frac{1}{2}$ and the smallest 52 $\frac{1}{2}$ grains respectively

There are two large Diamonds with the Turkish Government, one of which is of 84 and the other of 147 carats in weight

There are several Diamonds of more or less brilliance and weight, in Burmah and China, also in the possession of some of the native princes and noblemen, in India (especially at Hyderabad, Baroda and Puttiala) There are some very beautiful and costly Diamonds in Bengal, particularly, some with the Maharajah of Bardwan, Nawab Abdool Gunny CSI of Daoca* and Maharami Surjomoye of Cossimbazar † Some of the rich families in Calcutta have Diamonds, conspicuous alike for their size and brilliance, amongst which may be mentioned the stones set in finger rings, belonging to the estates of Babu Kally Kissen Tagore ‡ Coomars Raj Coomar Roy and Kally Kissen Roy, and the late Babu Khelut Chunder Ghose There are some very good Diamonds in the Mullick Family There are also some valuable *Kanthas* or necklaces to be found with the natives of this country, amongst which may be cited those in the possession of Rai Dhunput Singh Bahadur of Azimgunj, Rai Budidas Mokeem (Jeweller to His Excellency the Viceroy and Governor General of India) and of the estate of the late Babu Khelut Chunder Ghose

* Used by the Nawabs as an armlet.

† Also with Josheejee of Benares and in the estate of the late Jug Gut Sett of Moorschedabad

‡ This Diamond shows a rosy color

Several remarkable Diamonds are to be seen in the estate of the Hon'ble Maharajah Joteendro Mohun Tagore Bahadoor, of Calcutta. Amongst those that are set in rings may be mentioned the '*Tagore Brilliant*,' a Diamond of about 55 Ratis* in weight, of the purest water and very great brilliance free from any flaws whatever, the '*Sukh tarā* (or the Morning Star), very white and of a round shape the *Arun dhati* (the Sanskrit name for a certain star), flawless and of exquisite beauty and purity, and the *Banga tarā*, (or the star of Bengal) rose cut, of great lustre and of a lovely rose tint without the slightest spot or flaw in it. There is a brilliant Cape Diamond, (also set in a ring) circular in shape and weighing about 31 Ratis. The large Diamond of about 50 Ratis, which is set in the *Seer paich* or head ornament of the Maharajah is a specimen of rare beauty. A splendid greenish Diamond belonging according to the jewellers to the *Bunspur* species, (which are believed to bring good luck to the owner,) bought of the late Sooklal Johury, adorns the crown of the Maharajah's family idol. There is also in the Maharajah's estate a magnificent *lanthād* consisting of 19 brilliant Diamonds the largest of which weighs about 37 Ratis and the smallest, about 6. It has been valued by the jewellers at 80 000 Rupees.

* A Rat is one eighth less than a carat.

There is also in the possession of the Hon'ble Maharajah a red Diamond, called the "Cingalese Red," set in a ring, and weighing about 10 ratis. The stone is so red that no layman would know it for anything else but a Ruby. But, in fact, it is a rare specimen of a Diamond, conspicuous alike for its brilliancy and flawlessness, and without having the faintest tinge of what are called the "milky" imperfections, so common in the Ruby. It is said to have been discovered in a mine at Ceylon, and to have remained for sometime in the possession of a respectable family of that place. Jobulal Mokeem, son of the late Boodh Sing Mokeem of Delhi, had this gem brought to him by a Chulia (petty dealer), and has subsequently sold it to the Hon'ble Maharajah.

अथ माणिकं ।

मूलस्तु ।

सिन्धौ रावणगङ्गायां सिंहले जन्म कीर्तिं ।

चेत्राणि धीणि तस्य स्युमाणिकप्रस्य जगुर्वृद्धाः । १५२ ।

सिंहले तु भवेद्रक पश्चरागमनुजम् ।

पीतं कालपुरोहूतं कुरुविन्दमिति सृत ॥ १५३ ॥

अशोकपञ्चवच्छायममुं सौगन्धिकं विदुः ।

तुम्हुरे खायया नीलं नीलगन्धि प्रकीर्तिं ॥ १५४ ॥

माणिकका पयदा ।

तद्वामा ।

रत्नपार्श्वो पद्धित लोक कहते हैं, सिन्धु, रावणगङ्गा और सिंहल देश इन् द्वी तिन जगहोमे माणिक पयदा होता है । १५२ ।

कोई कोई पद्धित कहते हैं, के सिंहल, कालपुर और तुम्हुर देश यही तिन जगहोमे माणिककी खान पाइ जाति है, उसीमेसे सिंहल देशमे जो माणिक पयदा होता है, वह वङ्गत् उत्तम, और सुख रङ्ग, कालपुरमे जो माणिक पयदा होता है, उसका पोला रङ्ग, और उसको कुरुविन्द कहते हैं, अगर अशोकफुलके पञ्चवके समान रङ्गदार होए, तो उसको सौगन्धिक बोलते हैं, और तुम्हुर देशमे जो माणिक पयदा होता है, उसका रङ्ग नीला होता है, और उसको नीलगन्धि कहते हैं । १५३।१५४ ।

RUBY.

TRANSLATION.

152 According to some authorities, the ruby is found in Ceylon and the lands bordering upon the Indus and the Rávana Gangá.

153—154 According to others, ruby quarries are found in Ceylon, Kálpur and Tombura. The rubies of Ceylon are beautifully red; those of Kálpur are yellow, and are called *kuruvinda* (rubicelle); and those of Tumbura are furnished with a blue shade and are hence called *nilagandhi* (violet ruby). That ruby which shoots a gleam green as the leaf of the *asoka* goes by the name of *saugandhika* (spinel).

মাণিক।

অস্মুবাদ।

কোন কোন রহস্যতত্ত্বজ্ঞ পণ্ডিত কহেন, শিশুনদ, বাবৎ গঙ্গা ও সিংহল দেশ এই তিনি ক্ষেত্রে মাণিক্য বা পদ্মবাগ উৎপন্ন হয়। ১৫২।

কেহ কেহ বলেন, সিংহল, কালপুর ও তুষুর দেশ এই তিনি স্থানেই মাণিকের আকর দেখা যায়; তন্মধ্যে সিংহল-দেশোৎপন্ন মাণিক দেখিতে অতি উত্তম এবং রক্তবর্ণ; কালপুরে পীতবর্ণ পদ্মবাগ জনিয়া থাকে; এবং তাহাকে কুকুরিদ কহে; যে পদ্মবাগ অশোকপন্নবের ন্যায় ছায়। বিশিষ্ট, তাহাকে সৌগান্ধিক কহে; তুষুর দেশজাত মাণিক নীলচ্ছায়াবিশিষ্ট এবং নীলগান্ধি বলিয়া উল্লেখিত হয়। ১৫৩। ১৫৪।

मूलम् ।

उत्तरं सिंहलोद्भूतं निकृष्टं तुम्बुरोद्भवं ।
 मध्यमं मध्यमं ज्ञेयं माणिक्यं केवमेदतः ॥ १५५ ॥

वन्धुकगुञ्जासकलेन्द्रगोप-
 जवाननादकूसमवर्णशोभाः ।
 भ्राजियण्वो दाढिमवीजवर्ण-
 स्थापरे किंशुकपुष्पभासः ॥ १५६ ॥

तर्जमा ।

सिंहल देशमें जो माणिक पद्मदा होता है, वही
 सबसे उमदा है, और तुम्बुर देशमें जो माणिक पद्मदा
 होता है, वह बजत खाराप और कालपुर देशका मध्यम
 और जगहोंके बदलनेसे माणिक तिन किसिमका होता
 है ॥ १५५ ॥

माणिकमें से बजत्से माणिक केतने वन्धुकके फुल,
 केतने धुधची, केतने वीरवज्जटी, केतने कनेलफुल, केतने
 लौके समान रङ्गदार होते हैं, और केतने वहे चमकदार
 आनारके दानेके समान, केतने पलाशफुलके समान

TRANSLATION.

155. The rubies of Ceylon are good *par excellence*, while those of Tumbura are at the bottom of the scale, the rubies found in Kálpur occupying the middle position. Rubies vary in value in accordance with the place where they are respectively found.

156—159. Of rubies, some are like the *bandhū-la** flower, some are like the *gunjá* berry, some like the cochinail, some like the China rose, some like blood, some like the seeds of the pomegranate, some like the flower of the *butea frondosa*,

অহৰাদ !

দিংহল দেশে যে মাণিক জন্মে, তাহাই সর্বোৎকৃষ্ট; তুঙ্গবদেশোৎপন্ন পদ্মবাগ সর্বনিহৃষ্ট; এবং কালপুরোত্তৃত মাণিক মধ্যম বলিয়া প্রসিদ্ধ আছে। ক্ষেত্রভেদে মাণিক উচ্চ, মধ্যম ও অধম এই তিনিএকাব হইয়া থাকে। ১৫৫।

পদ্মবাগের বর্ণে কতকগুলি বন্ধুক (বাধূলী) পুপ্প
সদৃশ, কতকগুলি গুঞ্জাব (কুচেব) ন্যায়, কতকগুলি
ইলুগোপকীটেব সমান, কতকগুলি জবাকুহমেব
ন্যায়, কতকগুলি রঞ্জেব ন্যায়, কতকগুলি দাঢ়ি-
শ্বেব বীজেব ন্যায়, কতকগুলি পলাশপুল্পসদৃশ,

* A species of plant.

मुद्दम् ।

सिन्दूररक्तोपलकुङ्गुभाना ।
 लाक्षारसस्यापि समानवर्णः ।
 सान्द्रेऽपि रागे प्रभया स्थैर्य
 भवन्ति लाक्षास्फुटमध्यशेभा ॥ १५७ ॥
 कुसुमनीलद्युतिरागमिश्र-
 प्रत्यग्लाक्षारसतुच्छ्यभास ।
 तथापरे गोचुरकण्ठकारी-
 पुष्पार्चिपो हिङ्गुसवत्त्विपोऽन्ये ॥ १५८ ॥
 चकोरपुंस्कोकिलसारसाना ।
 नेचाषभासद्युतयश्च केचित् ।
 अन्ये पुनर्नातिविपुण्यताना ।
 तुल्यत्विपः कोकनदोदराणा ॥ १५९ ॥

तद्वज्ञा ।

केतने सिन्दूरके समान, केतने लालकमलके समान, केतने
 रोलीके समान, केतने महावरके समान, केतने गहेरे सुख,
 और गहेरे महावरके समान, केतने कुसुमफुलके समान,
 केतने नीलापनलियेझये महावरके समान, और केतने
 गोचुर और कण्ठीकारीफुलके समान, केतने इंगुरके समान,
 और केतने चकोर, कोकिल, सारसपच्चीके आचके समान,
 और वितने कमलिलेझये लाल पद्मफुलके पेटके समान,
 होते हैं ॥ १५६ ॥ १५७ ॥ १५८ ॥ १६० ॥

मूलम् ।

प्रभावकाठिन्यगुरुत्वयोगैः

प्रायं समाना स्फटिकोद्भवाना ।

आनीलरक्तोत्पत्तचारुभासं

सौगन्धिकाख्या मण्यो भवन्ति ॥ १६० ॥

यो मन्दरागः कुरुविन्दजेषु

स एव जातः स्फटिकोद्भवेषु ।

निरर्जिपोत्तर्वज्जलीभवन्ति

प्रभाववन्तोऽपि न तत्प्रमाना ॥ १६१ ॥

ये तु रावणगद्वाया जायन्ते कुरुविन्दव ।

पश्चरागसम राग विभ्राणा न सुटुटार्जिप ॥ १६२ ॥

तर्जमा ।

सौगन्धिक मणि चमकमे उकिमे, और भारीपन्मे
आक्सर स्फटिकसेजो माणिक पयदा होता है, उस्के समान
है, और उस्का रङ्ग योडे नीलापनलियेज्जये लाल कमल
फुलको समान है ॥ १६० ॥

जो कुरुविन्द योडे रङ्गदार होए, वह स्फटिकसेभी
पयदा होता है, अगर वह रङ्गमे कमभी होए, लेकिन
उस्के भितरका तेज ऐसा ज्यादा है, के बजत रङ्गदार
और छुट्टेनेवाला अर्थात् अतिप्रभाविश्वष्ट माणिक उस्के
समान नहि होता है ॥ १६१ ॥

रावणगद्वामेसे जो कुरुविन्द पयदा होता है, वह
माणिकके समान स्थंख रङ्गदार होता है, लेकिन माणिकके
समान दीमिमान नहि ॥ १६२ ॥

TRANSLATION.

160. The *saugandhika* resembles the crystal in brightness, weight and hardness; and its color is like that of the red-lotus dasbed with blue.

161. Of *kuruvinda* rubics, that which is reddish, owes its origin to crystal; still its inner lustre is such as even to surpass the brightest *padmarāga*.*

162. The *Kuruvindas* which are produced in the *Rāvanagangā*, are red like the *padmarāga*, but are not so bright.

अद्यवान् ।

सौगंधिक मणि अताव, काठिन् ओ ओरारे प्रायै
श्वर्टिकोठब पद्मगागेर मनान एवं ताहार वर्ग उपर्युक्त नीलेर
आभायुक्त बलोऽपनेर गम्भा हय । १६० ।

कुरुविन्देर मध्ये येते अम्बपरिनामे लोहितवर्ण
हय, सेतो श्वर्टिक इहितेह जम्हे, तथापि ताहार अस-
र्गत तेज एत अदिक्ष हय ये, अति अलादिशित पद्मगागाओ
ताहार मनान हहिते पार्ने ना । १६१ ।

दार्शनगताते ये महाम रुद्रविन्द उपम हय, ताहारा
पद्मगागेर मनान लोहित्य धारण कर्ने, किंतु तज्जप द्विस्त्रि-
शार्मी हय ना । १६२ ।

* A kind of ruby.

मूलम् ।

वन्धुजीवि शिखण्डीकं इन्द्रगोपोद्गुप्यकं ।

रक्ताख्यं कुट्टिमस्मैव पर्णं सीमन्तकं तथा ॥ १६२ ॥

गैरिकाख्यं सूर्यसंज्ञं द्रुमामयमधोत्तरं ।

महाराजनगन्धगाख्यं गोचुरं कण्ठकारिकं ॥ १६४ ॥

तद्वज्मा ।

माणिकका रङ्गका अनुसार जो जो नाम है, वही सब नीचुमे लिखा जाता है। ज्यासाः-जिसका रङ्ग वन्धुजीव-फुलके समान, उसको वन्धुजीवि, जिसका रङ्ग घुघचीके समान, उसको शिखण्डीक, जिसका रङ्ग इन्द्रगोप कीटके समान, उसको इन्द्रगोपि, जिसका रङ्ग कनेलफुलके समान, उसको ओड़गुप्यक, जिसका रङ्ग स्तुत्यके समान, उसको रक्ताख्य; जिसका रङ्ग आनारके दानाके समान, उसको कुट्टिम; जिसका रङ्ग पलाशफुलके समान, उसको पर्ण; और जिसका रङ्ग सिन्धुरके समान, उसको सीमन्तक कहते हैं। १६३ ।

जिसका रङ्ग गेरीमाड्हिके समान, उसको गैरिक; जिसका रङ्ग जाफरानके समान, उसको सूर्यसंज्ञ; जिसका रङ्ग लाचाके समान, उसको द्रुमामय; जिसका रङ्ग कुसुम-फुलके समान, उसको महाराजनगन्धि; जिसका रङ्ग गोचुरके फुलके समान, उसको गोचुर; और जिसका रङ्ग कण्ठीकारीफुलके समान, उसको कण्ठकारिक कहते हैं। १६४ ।

TRANSLATION.

163. Rubies have different appellations according to their colors. That which is like the *bándhuli* flower, is called *bandhujíbi*, that resembling the *gunjá* berry, is called *sikhandika*, that which is like the cochineal, is called *indragopi*, that which resembles the China rose, is called *odrapushpaka*, that which is like blood, is called *raktákhya*, that which is like the seed of the pomegranate, is called *Lustima*, that which is like the *kinsuka* flower, is called *parna*, and that which is like vermilion, is called *simantaka*.

164. That ruby the color of which is like mountain slime, is called *gairikdkhya*, that which is like saffron, is called *súrjasanga*, that which is like lac, is called *drúniámaya*, that which is like the *lusuma* flower, is called *máhárájanagandhi*, that which is like *asteracantha longifolia*, is called *gokshura* and that which is like the *solanum jaquini*, is called *kanta-kdrika* (Almandine Ruby.)

“অঙ্গবাস !

মাণিক্যের বর্ণগত নাম প্রদর্শিত হইতেছে । যথা :—
 যাহার বর্ণ বাঁধুলী পুল্পের সন্দৃশ, তাহাকে বন্ধুজীবি ; যাহার
 বর্ণ শুঁড়াসন্দৃশ, তাহাকে শিখভীক ; যাহার বর্ণ ইন্দ্-
 গোপকীটের সন্দৃশ, তাহাকে ইন্দ্-গোপি ; যাহার বর্ণ ডবা-
 ফুলের ন্যায়, তাহাকে ওড়পুল্পক ; যাহার বর্ণ রঞ্জের সন্দৃশ,
 তাহাকে রঞ্জাধ্য ; যাহার বর্ণ দাঢ়িমৌজের ঝূল্য, তাহাকে
 কুটিন ; যাহার বর্ণ কিংবুকপুল্পের সন্দৃশ, তাহাকে পর্ণ এবং
 যাহার বর্ণ সিল্কের ন্যায়, তাহাকে নীমগুক বলে । ১৬৩ ।

যাহার বর্ণ টোরিকসন্দৃশ, তাহাকে টোরিকাধা ; যাহার বর্ণ
 কুচুলের ন্যায় তাহাকে সূর্যসংজ ; যাহার বর্ণ লাক্ষসন্দৃশ,
 তাহাকে লাক্ষানয় ; যাহার বর্ণ চুম্বকফুলসন্দৃশ, তাহাকে বহা-
 রাত্নগুড়ি ; যাহার বর্ণ ঘোড়ুরপুল্পসন্দৃশ, তাহাকে ঘোড়ুর ;
 যাহার বর্ণ কণ্ঠীকারীপুল্পসন্দৃশ, তাহাকে কণ্ঠকারিক বলে । ১৬৪ ।

मूलभूत ।

मणिरागं चकोराचं कोकिलाचं तथैव च ।
 सारसाचं कोकनदं माणिक्यं परम विदु ।
 एवं वज्रविधं विप्र माणिक्यं भुवि जायते ॥ १६५ ॥

वण्णनुयायिनस्तेषामन्त्रदेशे तथापरे ।
 प्रजायन्ते तु ये केचित् मूल्यन्ते समवाप्नुयु ॥ १६६ ॥

तथैव स्फटिकोत्ताना देशे तुम्बुरसंज्ञके ।
 समरागा प्रजायन्ते सत्यमूल्या हि ते स्मृता ॥ १६७ ॥

तरजमा ।

जिसका रङ्ग हिङ्गलके समान, उसको मणिराग, जिसका रङ्ग चकोर पचीके आखके समान, उसको चकोराच, जिसका रङ्ग कोयेलके आखके समान, उसको कोकिलाच, जिसका रङ्ग सारसपत्नीके आखके समान, उसको सारसाच और जिसका रङ्ग सालुकफुलके समान, उसको कोकनद कहते हैं । जमीनपर यही प्रकारसे बड़त तरहेका माणिक पयदा होता है । १६५ ।

अन्त्र देशमे जो माणिक पयदा होता है, उस्मेसे जिसका जिसतरहका रङ्ग होए, उसका ऐसा दाम होता है । १६६ ।

तुम्बुर देशमे स्फटिकसे मणिकी तरह जो माणिक पयदा होता है उसका दाम वज्रत् कम होए । १६७ ।

TRANSLATION

165 The ruby the color of which is vermillion, is called *maniraga*, that which resembles the eye of the Greek partridge, is called *chalakalsha*, that which is like the eye of the *cuculus Indicus*, is called *lokilalsha*, that which is like the egg of the Indian crane, is called *sarasakhya*, and finally that which is like the red lotus, is called *lokanaada*. The earth produces a splendid variety of the kinds enumerated above.

166 The *Andhra country** produces rubies resembling the *Luruvinda* of *Ravanaganga*. These have the same value as *Luruvindas*.

167 The 'padmaragas' of Tumbura, which resemble in color crystalline *padmaragas*, are of small worth.

ଅନୁବାଦ ।

ଯେ ମାଣିକେବ ବର୍ଣ୍ଣହିସ୍ତଳେବ ନ୍ୟାୟ, ତାହାକେ ମଣିବାଗ, ଯାହାବ ବର୍ଣ୍ଣ ଚକୋବପକ୍ଷୀବ ଚକ୍ରବ ସଦୃଶ, ତାହାକେ ଚକୋବାଙ୍କ, ଯାହାବ ବର୍ଣ୍ଣ କୋକିଲେର ଚକ୍ରମଦୃଶ, ତାହାକେ କୋକିଲାଙ୍କ, ଯାହାର ବର୍ଣ୍ଣ ସାବମପକ୍ଷୀର ଚକ୍ରବ ସଦୃଶ, ତାହାକେ ସାବମାଙ୍କ ଏବଂ ଯାହାବ ବର୍ଣ୍ଣ କୋକନଦ ପୁଲ୍ପେବ ଉଦ୍‌ଦେବ ନ୍ୟାୟ, ତାହାକେ କୋକ ନଦ ବଲେ । ପୃଥିବୀତେ ଏହିପକାବ ବହୁଧି ମାଣିକ ଜଞ୍ଜିଯା ଥାକେ । ୧୬୫ ।

ରାବୀଗନ୍ଧାସମୁଦ୍ରତ କୁର୍ବବିନ୍ଦେବ ନ୍ୟାୟ ବର୍ଣ୍ଣବିଶିଷ୍ଟ ଯେ ଅପର କତକଣ୍ଠିଲି ମଣି ଅନ୍ତର ଦେଶେ ଜନ୍ମେ, ତାହାବାଓ କୁର୍ବବିନ୍ଦେବ ସମାନମୁଲ୍ୟେ ବିଜ୍ଞୀତ ହ୍ୟ । ୧୬୬ ।

ତୁମ୍ଭୁବ ଦେଶେ ଶାନ୍ତିକୋଣ୍ଡବ ପଦ୍ମରାଗେବ ସମାନ ବର୍ଣ୍ଣବିଶିଷ୍ଟ ଯେ ପଦ୍ମବାଣ ଜନ୍ମେ, ତାହାବ ବୁନ୍ୟ ଅତି ଅଳ୍ପ ହିଁୟା ଥାକେ । ୧୬୭ ।

* The modern Telangana. Its people are called *Andarae* by Pliny

मूलम् ।

मणिराग' चकोराचं कोकिलाचं तथैव च ।

सारसाचं कोकनदं माणिक्य परम विदु ।

एवं वज्रविध' विष्र माणिक्य' भुवि जायते ॥ १६५ ॥

वर्णात्यादिनक्षेपामन्त्रदीशे तथापरे ।

प्रजायन्ते तु ये केचित मूल्यन्ते समवाप्नुयु ॥ १६६ ॥

तथैव स्फटिकोत्थाना देशे तुम्बुरसंचके ।

समरागा प्रजायन्ते सखमूल्या हि ते स्मृता ॥ १६७ ॥

तरङ्गमा ।

जिसका रङ्ग हिङ्गलके समान, उसको मणिराग, जिसका रङ्ग चकोर पक्षीके आखके समान, उसको चकोराच, जिसका रङ्ग कोयेलके आखके समान, उसको कोकिलाच, जिसका रङ्ग सारसपक्षीके आखके समान, उसको सारसाच और जिसका रङ्ग सालुकफुलके समान, उसको कोकनद कहते हैं । जमीनपर यही प्रकारसे बड़त तरहेका माणिक पयदा होता है । १६५ ।

अन्त्र देशमे जो माणिक पयदा होता है, उस्मेसे जिसका जिसतरहका रङ्ग होए, उसका ऐसा दाम होता है । १६६ ।

तुम्बुर देशमे स्फटिवसे मणिकी तरह जो माणिक पयदा होता है उस्का दाम बड़त कम होए । १६७ ।

TRANSLATION.

165. The ruby the color of which is vermillion, is called *manirāga*, that which resembles the eye of the Greek partridge, is called *chakarālsha*, that which is like the eye of the *cuculus Indicus*, is called *kokilālsha*, that which is like the egg of the Indian crane, is called *sārasākṣa*, and finally that which is like the red-lotus, is called *kolanada*. The earth produces a splendid variety of the kinds enumerated above.

166. The *Andhra country** produces rubics resembling the *Kuruvinda* of *Rāvanagangā*. These have the same value as *Kuruvindas*.

167. The *padmarāgas* of Tumbura, which resemble in color crystalline *padmardgas*, are of small worth.

अथवादः ।

ये नाणिकेव वर्णं हिन्दुले नाय, ताहाके नगिलाग ;
याहाव वर्णं चकोबपक्षीव चकुल सदृश, ताहाके चकोबाक ;
याहाव वर्णं कोविले र चकुलसदृश, ताहाके कोकिलाक ;
याहाव वर्णं सावगपक्षीर चकुल सदृश, ताहाके सावगाक एवं
याहाव वर्णं कोकनद पुण्पे उदने व नाय, ताहाके कोक-
नद वले । पृथिवीते एहिप्रकाव वहविधि नाणिक जग्मिया
धाके । १६५ ।

वावणगमासमुच्छुत इक्किले नाय वर्णविशिष्ट ये अपर
कतकुलि नगि अद्भु देशे डग्गे, ताहाद्वाओ दुर्लभिले र
समानस्युले विक्लीत हय । १६६ ।

तुम्भुर देशे स्फटिकोड्डव पर्वताशे र मर्मान वर्णविशिष्ट
ये पद्मराग डग्गे, ताहार दुस्या अति अम हइया धाके । १६७ ।

* The modern Telengana. Its people are called *Andrae* by Pliny.

मूलम् ।

वर्णाधिक्षयं गुरुत्वस्य स्थितता समता शुभा ।
 अच्चिद्यन्ना महत्ता च मणीनां गुणसंग्रहः ॥ १६८ ॥
 माणिक्यस्य प्रबद्धाभि यथाजातिचतुष्टयं ।
 व्रह्मचन्त्रियवैखास्य शूद्रशाच यथाक्रमं ॥ १६९ ॥
 पद्मरागो भेवद्विष्ठः कुरुविन्दसु वाङ्गजः ।
 सौगन्धिको भवेद्वैखो मांसखण्डस्यान्तरजः ॥ १७० ॥
 शोणपद्मसमाकारः खदिराङ्गारसपूर्भः ।
 पद्मरागो दिजः प्रोक्तस्यायामेदेन सर्वदा ॥ १७१ ॥

तर्जना ।

ब्यादा रङ्ग, भारी, चमकेला, समान, शुभलक्षण,
 कृष्ट और कदमे वडा, यही सब रत्नका वडा खास गुण
 है ॥ १६८ ॥

जिस प्रकार मनुष्यको ब्राह्मण, चत्विय, वैश्य और शूद्र,
 यही चार जात होति है, उसी प्रकार माणिकभी चार
 प्रकारकी जात है, आलक आलक उसका लक्षण कहते
 हैं ॥ १६९ ॥

माणिक ब्राह्मणवर्ण, कुरुविन्द चत्विर्वर्ण, सौगन्धिक
 वैश्यवर्ण और मांसखण्ड (अर्धात् कुटेर्जये मांसके समान)
 शूद्रवर्ण कहा जाता है ॥ १७० ॥

किसि किसि पण्डितके मतके अनुमार ब्राह्मणवर्ण
 माणिक लालकमल, खयेरकाठके चङ्गारके समान वर्ण-
 विशिष्ट होता है ॥ १७१ ॥

TRANSLATION.

168. Heaviness, coolness, evenness, lustre, thickness, deepness of color and auspiciousness are the principal good qualities of gems.

169. The four-fold division into castes obtains also among rubies. The characteristics of each class I shall now describe.

170. The *padmarāga* (Oriental Ruby) is reckoned a *Vipra* (Brabmin), the *kuruvinda* (Rubicelle) a *Khetriyā*, tho *Saugandhika* (Spinel) a *Vaisya*, and the *Mansa-khanda* (Balas Ruby) a *Súdra*.

171. Some say that the *Vipra* rubies emit a shade red like the color of the red-lotus or the red-hot charcoal of the *Acacia Catechu*.

অহুবাস !

বর্ণাধিক্য, গুরুত্ব, বিশ্঵তা, অবকুলতা ও লক্ষণ, দীপ্তি এবং সূলতা এই পালি সামান্যাকারে রচ্ছের প্রধানওণ্ডাখ্যে পরিগণিত । ১৬৮ ।

আকৃণ, ক্ষত্রিয়, বৈশ্য ও শুভ্র এই জাতিচতুর্ভুবেদে মাণিক্যও চতুর্বিধ হয়, কুমে তাহাদের লক্ষণ বলা যাই-তেছে । ১৬৯ ।

পদ্মরাগ বিপ্রজাতি, কুকুরিন্দ ক্ষত্রিয়জাতি, সৌগন্ধিক (নবম) বৈশ্যজাতি এবং নাংসবৎ (নাহলী) শুভ্রজাতি বলিয়া কথিত হয় । ১৭০ ।

কেহ কেহ বলেন, বিপ্রজাতি পদ্মরাগ হইতে ইত্তপন্থ
বা খন্দিকাঠের অন্দারের ন্যায় হাম্বা নিঃতি হয় । ১৭১ ।

मूलम् ।

गुज्जा सिन्दू रवन्धूक नागर रङ्ग समग्रम ।

दाढ़ि मी कुसुमा भासः कुरु विन्दसु वाङ्गजः ॥ १७२ ॥

हिङ्गुला शोक पुण्या भमी पत्यी तन्तु लीहित ।

जवाला चार सप्रायं वैश्यं सौनन्धिकं विदु ॥ १७३ ॥

आरक्त कान्ति छीन च चिक्षण च विशेषत ।

मासखण्ड समाभो यो सोऽन्तर्ज पापनाशन ॥ १७४ ॥*

सर्वज्ञमा ।

चौधिवर्ण कुरु विन्द घुर्षंची अर्थात् गुज्जा, सिन्दू, वन्धूक-
पुण्य, नारङ्गी और आनारके फुलके समान रङ्गदार होता
है ॥ १७२ ॥

वैश्यवर्ण सौनन्धिक इंसुर, आशोकका फुल, और घोड़ा
पीला पनलियेझये सुख, कनेलफुल और महावरके समान
रङ्गदार होता है ॥ १७३ ॥

शूद्रवर्णका मासखण्ड कान्ति छीन, चिक्षण, घोड़ा
सुखीमायेल रङ्ग देता है ॥ १७४ ॥†

* कस्य चिन्मते रक्तं श्वेतो भवेद् विप्रस्त्रतिरक्षासु चत्तिय ।
रक्तपोतो भवेदैश्वो रक्तनीषक्षयात्यज ॥

† कोइको मतमे सुखी सपेदीमायेल ब्राह्मणवर्ण, बड़तु सुखी
चौधिवर्ण सुखी पीला पनलियेझये वैश्यवर्ण, और सुखी नीला पनलियेझये
शूद्रवर्ण ।

TRANSLATION.

172. The Kshetriya ruby casts forward a shade resembling in hue a *gunjá*, vermillion, or the flower of the *bandhuka*, the orange, or the pomegranate.

173. From the Vaisya *saugandhika* comes out a shade like vermillion, the flower of the *asoka*, the China rose, or *alakta*; or a red lustre tinctured with yellow.

174. A Sudra *mánsakhana* emits a reddish, unbeautiful, and glossy shade resembling a piece of flesh.*

অযুবাদ।

ক্ষত্রিয়জাতি কুরুবিন্দ হইতে গুঞ্জা (রুচ), সিন্ধুর, বৈধূলী, নাগরন্ধ ও দাঙ্গিমের পুষ্পসমূহ ছায়া বহির্গত হয়। ১৭২।

বৈশ্যজাতি সৌগন্ধিক হইতে হিমুল, অশোকবুদ্ধম, দৈবৎ গীতের আভাযুক্ত লোহিত, জ্বাপুষ্প, ও অলঙ্করণের ন্যায ছায়া বাহির হয়। ১৭৩।

শুদ্ধজাতি নাঃস্থণ্ড হইতে দৈবৎ গুল, কাণ্ডিহীন, চিকণ, এবং নাঃস্থণ্ডের মদূর ছায়া নির্ণত হয়। ১৭৪।†

* The Ruby which is red white, is a Brahmin, that which is deep red, is a Kshetriya, that which is red yellow, is a Vaisya, and finally that which is red blue, is a Sudra.

† কাশুর বচে পদ্মপাণের রথে স্টো ইকরেচ-বিপ্রিত বর্ণিলিট, স্টো আশ্বগাটিনথে; স্টো অভ্যু-মোহিতবৰ্ণ, স্টো বদিদুষাতি-রথে; স্টো ইলগোট বিপ্রিত বর্ণিক, স্টো বৈচলামিনথে এবং স্টো নীলসামাত্রিত বিপ্রবিন্দো; স্টো শূলগাটিনথে পরিপিণিত।

माणिक्यस्य छायादयः।

मूलम्।

माणिक्यस्य समाख्याताश्चाया पोदृश कीर्तिः ।
गुणाद्वार आख्याता अष्टौ दोपा मुनीवरैः ॥ १७५ ॥
छाया स्यात् पद्मरागस्य रक्तोक्तनदप्रभा ।
सद्योतामिकपोताचिकोकिलानेचसन्निभा ॥ १७६ ॥
सारसाचिचकोरस्य सन्निभैवन्तु सहधा ।
एताः शुभफलाश्चायाः सिंहलोत्यगच्छामणेः ॥ १७७ ॥
सिन्दूरतोधपुष्पाभा गुञ्जाकिशुकसन्निभाः ।
छायासाः कुरुविन्दोस्तु चतसः परिकीर्तिः ॥ १७८ ॥
चथना चौरसछाया कुङ्कुमोदकसन्निभा ।
इंपद्मका भवेष्ट्याया सौगन्धिकमणेरिय ॥ १७९ ॥

माणिकका छाया वर्गैरह ।

तटजमा।

रदपारची परिडित माणिकके भाष्ये पोलप्रकारकी छाया,
चारप्रकारका गुण और आटप्रकारका अवेद फडे गये
हैं । १७५ ।

सिंहलदेशके माणिकमे लानकमल, भगजगनो अर्थात्
सद्योति, आग, कयतर, कोयेस, सारण और चक्कोरके आदि
ममान छाया निर्गत होता है, और यही आटप्रकारकी
छाया शुभदायक है । १७६ । १७७ ।

कुरुविन्द मणिमे सिन्दूर, नोधपुष्प, गुञ्जा और पलाई-
फुलके ममान छाया निर्गत होती है । १७८ ।

सौगन्धिक मणिमे इध, रोमोमिलेष्ट्रये चक्कके ममान,
और घोदा खुखीमादेल छाया निर्केषती है, इधके मध्ये
इधके ममान छाया दीससुको नाम करती है । १७९ ।

Shades and other Qualities of Rubies.

TRANSLATION.

175. The authorities mention sixteen kinds of shade, four good and eight bad properties of rubies.

176—177. The rubies of Ceylon emit a gleam like the red-lotus, the glow-worm, fire, or the eye of the pigeon, the *cuculus Indicus*, the Indian crane or the Greek partridge. All these shades are auspicious.

178. The *Kuruvinda* shoots a shade resembling red lead, the *gunjá* berry, or the flower of *symplocos racemosa* or of the *butea frondosa*.

179. The *saugandhika* gem scatters a gleam either palo-red or like milk or the water colored by the *crocus Sativus*;—of these, the milky lustre blights wealth.

ମାଣିକ୍ରେର ହାତାଦି ।

ଅନୁବାନ ।

ରହୁତଦଳ୍ଜ ପଣିତେରା ମାଣିକ୍ୟମୟକେ ମୋଡ଼ଶ୍ଵରକାବ ଛାୟା,
ଚାରିପ୍ରକାବ ଓ ଏ ଆଟପ୍ରକାବ ଦୋୟ ନିର୍ଦ୍ଦେଶ କରିଯା
ଛେ । ୧୭୫ ।

ସିଂହ-ଦେଖୀ ପନ୍ଦରାଗ ହଇତେ ରଜପନ୍ଦ, ଧନ୍ୟାତ, ଅଞ୍ଚି,
କପୋତ, କୋବିନ, ସାରମ ଓ ଚକୋରେଲ ଚନ୍ଦୁର ନାୟ ଛାୟା
ବହିର୍ଗତ ହୁଁ; ଏହି ମଥୁରିଧ ଛାନ୍ଦାହି ଶୁଭଜନକ । ୧୭୬ ୧୭୭ ।

ଦୁର୍ଲବିଲ ହଇତେ ମିଳୁର, ଲୋତ୍ରପୁଷ୍ପ, ଓଢା ଓ କିଂତୁଙ୍କ
ପୁଷ୍ପ ମନ୍ଦୁଶ ଛାୟା ନିର୍ଗତ ହୁଁ । ୧୭୮ ।

ଶୌଗନ୍ଧିକ ମଣି ହଇତେ ଛାୟ, ଦୁର୍ଲବର ତଳ ଓ ଟେମ୍ବ ରଙ୍ଗର
ନାୟ ଛାୟା ବିର୍ଦ୍ଦିର୍ଗ ହୁଁ, ତମ୍ଭଦ୍ୟେ ଦୁର୍ବଳଶାୟା ଧନହାନିଦର । ୧୭୯ ।

मूलम् ।

नीलोत्पलदलच्छाया लोहकान्तिसमप्रभा ।

नीलगन्धिमणेः प्रोक्ते ह्ये च्छाये रत्नकोविदैः ॥ १८० ॥

बालाकांभिमुख छल्वा दृप्ते धारयेन्मणिं ।

तत्र कान्तिविभागेन छायाभागं विनिर्दिशेत् ॥ १८१ ॥

बालार्कारसंस्यगोदयः गिर्खां लोहितां वमेत् ।

रञ्जयेदाथमं बापि स महागुण उच्यते ॥ १८२ ॥

तद्वज्ञमा ।

नीलगन्धिमणिमे नील कमल और लोहेके समान
छाया निकेलती है ॥ १८० ॥

पहुँचराग बगौरह मणिको एक खुब साफ आइनापर
रखकर शुष्ठको सूर्यके सामने रखनेसे वही पोल
प्रकारकी छाया उत्स्मेसे प्रकाश होगी ॥ १८१ ॥

शुष्ठको सूर्यके किरणके सर्पसे जिस माणिकमेसे
लालरङ्ग किरणकर तामाम मकानको लालरङ्ग करदे,
वही माणिक महागुणविशिष्ट अर्थात् येलकुल वेदव्येव
और खुब है ॥ १८२ ॥

TRANSLATION.

180. The *nīlagandī* shines in a halo like the blue lotus or iron.

181. When the ruby is placed over a mirror and is then exposed to the morning sun, the glass will flash with a lustre composed of all the above-mentioned shades.

182. That ruby which, when exposed to the sun 'new risen,' radiates red rays or paints the whole house with crimson, is surpassingly fair.

অস্ত্রাদ !

বীলগঙ্কি মণি হইতে নীলোৎপল ও লৌহের সমৃশ
ছায়া বহিগত হয়। ১৮০।

পদ্মরাগ মণিকে একখানি দর্পণে স্থাপন করিয়া বালার্বি-
ভিশুথে ধারণ করিলে তাহা হইতে উল্লিখিত ষোড়শবিধ
ছায়া সেই দর্পণে প্রতিবিধিত হইবে। ১৮১।

আতঃসূর্যের ক্রিয়মঃস্পর্শে যে পদ্মরাগহইতে মোহিত-
বর্ণ শিখ উন্মীর্ণ হয়, অথবা দাহা সমত আশ্রমকে ইঞ্জিত
করে, সেই পদ্মরাগই মহাত্মগুপ্ত। ১৮২।

मूर्खम् ।

दुधे शतगुणे चिसो रञ्जयेद्यः समन्ततः ।
 वर्मेच्छिखां लोहिताम्बा पश्चरागः स उत्तमः ॥ १८३ ॥

चन्द्रकारे महाघोरे यो न्यक्तः सन्महामणिः ।
 प्रकाशयति सूर्याभा स श्रेष्ठः पश्चरागकः ॥ १८४ ॥

पश्चकोपेतु यो न्यक्तो विकाशयति तत्त्वणात् ।
 पश्चरागवरो ह्येष देवानामपि दुर्लभः ॥ १८५ ॥

यो मणिर्हश्यते दूरात् व्यलदग्निसमच्छविः ।
 वंशकान्तिः स विज्ञेयः सर्वसम्पत्तिकारकः ॥ १८६ ॥

तद्वज्मा ।

जो माणिक अपनेसे शौश्रूण ज्यादा दुधमे ढालदेनेवे
 सब दुधको लालरङ्ग करदे; अथवा दुधके अन्दरसे खाल-
 गिखा बाहेर करे, वही माणिक नेहायेत् उमदा
 होता है । १८७ ।

जो माणिक अधिरेमे सूर्यके समान तेज प्रकाश करे,
 वह बज्जत् उत्तम, और औब्ल दरजेका है । १८८ ।

जो माणिक कमलके फुलके कलिपर रखतेही कमलको
 खाला देगा, वही माणिक सबसे उमदा है, और देवताओंको
 दुर्लभ है । १८९ ।

जो माणिक दूरसे आगके समान देखलाइ देवे, उसको
 वंशकान्ति कहते हैं और उस माणिकके दारा सब-
 प्रकारकी सम्पत् हासिल होती है । १९० ।

TRANSLATION.

183. That *padmardga* which, on being cast into a quantity of milk a hundred times its bulk, makes the white mass one entire sheet of red, or sends out a red flame, is nonpareil.

184. That *padmarāga* which, like the sun, can destroy even Egyptian darkness, is supremely excellent.

185. That *padmarāga* which, when placed on the lotus-bud, anon makes it blossom, is Perfection's self—and is hardly attained even by the Gods.

186. The *padmarāga* which is perceptible from a distance like a flame, is entitled *vansakānti*,—it leads to wealth.

অভ্যাস।

যে পদ্মরাগ দীয় পরিমাণের শতগুণ ছুকে নিকিপ্ত হইয়া মনুদায় ছুঁড়কে লোহিতবর্ণে রঞ্জিত, অথবা লোহিত বর্ণ শিখা উদ্গীবণ করে, সেই পদ্মরাগ অতি উচ্চম বলিয়া প্রসিদ্ধ । ১৮৩ ।

যে পদ্মরাগ অতি এগাঢ় অক্ষকারেও নৃদ্যের ঘায় আভা প্রকাশ করে, তাহা অতি শ্রেষ্ঠ । ১৮৪ ।

যে পদ্মরাগ পদ্মের কলিকার উপর স্থাপন করিবামাত্র তাহা তৎক্ষণাত প্রকৃটিত হয়, সেই পদ্মরাগই সর্ব-শ্রেষ্ঠ, এবং দেবতাদিগেরও দুর্গত । ১৮৫ ।

যে পদ্মরাগ দূর হইতে ঘনত্ব অধির শিখার ঘায় দৃশ্য-মান হয়, তাহাকে বংশকাটি করে, এবং তদ্বারা সর্ব-প্রকার সম্পত্তি লাভ করা যায় । ১৮৬ ।

मूलभूत ।

नीलीरसं दुग्धरसं जलम्बा
ये रक्षयन्ति दिशतप्रमाणं ।

ते ते यथा पूर्वमतिप्रशस्ता
सौभाग्यसम्पत्तिविधानदायकाः ॥ १८७ ॥
माणिकप्रस समाख्याता अष्टौ दोषा सुनोश्वरैः ।
लक्षणं क्रमशस्तेषां वस्त्याभि यत्क्रतो दिज ॥ १८८ ॥
दिच्छायत्वं वीरुपत्वं सम्भेदं कर्करन्तव्या ।
अशोभन कोकिलस्त्रं जड़ धूमाभिषक्तं वै ॥ १८९ ॥

तद्वज्ञना ।

जो माणिक अपने प्रमाणसे दोशो गुण नीलरङ्ग जघ,
और दुध अथवा फक्त जलमे ढालदेनेसे इन्हीं तिन
चिंडोंको लालरङ्ग कर दे, तो दर्जे वदर्जे वेश्वर हैं,
अर्थात् नीलरङ्ग जलको सूख करनेवाला और उल
दर्जेका भाणिक है, और दुधको सूख करनेवाला दोयेम
दर्जेका माणिक है, और फक्त जलको सूख करनेवाला
मेयम दर्जेका माणिक है। और यह तिनो माणिक
दौखतके कारण है ॥ १८७ ॥

रत्नपारच्ची पण्डितोने माणिकका जो आट किसिमका
अयेव कहा है, उसकी तपसीचृष्टयान किजाती है ॥ १८८ ॥

दिच्छायत्व, विरूपत्व, सम्भेद, कर्कर, अशोभन,
कोकिल, जल और धूम यही आटकिसिमका अयेव
इमेसा माणिकमे देखा जाय ॥ १८९ ॥

TRANSLATION

187 All those *padmaragas* that, on being thrown into a quantity of milk or of water pure or blue two hundred times their bulk, crimson the liquid, conduce to prosperity though they differ among themselves as regards worth

188 I shall now describe the eight bad properties of rubies, which have been enumerated by the authorities.

189 *Dvi-chchhdyatwa, virupatyā, samveda, karala, asovana, kokila, jara, and dhumra*, are the defects commonly found in rubies

অস্থৰাদ !

যে সকল পদ্মবাগ স্বীয় পরিমাণের বিশত গুণ নীলীবস,
চুঙ্ক অথবা জলের মধ্যে নিষিণি হইলে উল্লিখিত বস্তুজয়কে
লোহিতবর্ণে বর্ণিত করিয়া তুলে, তামধ্যে পূর্ব পূর্বগুলি
পৰ পরগুলি অপেক্ষা অধিক প্রশস্ত এবং সমুদ্যগুলিই
সম্পত্তিকাবক। ১৮৭।

বত্র পরীক্ষকেবা মাণিক্যেব যে আট প্রকাব দোষ
নির্দেশ করিয়া গিয়াছেন, সেই অষ্টবিধ দোষেব নাম ও লক্ষণ
ক্রমশঃ বিবৃত কৱা যাইতেছে। ১৮৮।

বিচ্ছায়স, বীক্ষপস্ত, সপ্তেদ, কর্কস, অশোভন, কোকিল,
জড় ও ধূত্র এই অষ্টবিধ দোষ সচরাচৰ মাণিক্যে দৃষ্ট
হয়। ১৮৯।

मूलम् ।

क्षाया द्वितयसमन्व्यात् द्विच्छायं वन्धुनाशनं ।
बीरूपं विपदस्तेन साणिक्योन पराभव ॥ १६० ॥
सम्भेदो भिन्नमित्युक्त शख्लघातविधायकं ।
कर्कर कर्करायुक्त पशुवन्धुविनाशक्त ॥ १६१ ॥
दुर्घे नैव समाख्यिष्ठ लखलीपुटमुच्यते ।
अशोभनं सुहिट्यं माणिक्यं वज्रदुष्कृत ॥ १६२ ॥

तर्जमा ।

जिस् माणिकमे दीक्षिमिको क्षाया निक्ले, उसको द्विच्छाय कहते हैं, द्विच्छायका माणिक वन्धुको नाश करता है, जिस् माणिकमे पचीके पाचोका निशान होए, उस्को बीरूप अयेव कहते हैं, बीरूप माणिक मालीकको सब जागे छारदेता है । १६० ।

जो माणिक चक्रिकतमे टुटा नहिं है, भगर भद्रभाव मालुम होता है, उस्को सम्भेद अयेव कहते हैं, सम्भेद माणिक मालीकको शख्लघातके भवसे छुटा नहिं सका । माणिकमे जो कङ्करसा देखा जावे, उसे कर्कर कहते हैं, कर्कर माणिक, पशु और वन्धुको नाश करता है । १६१ ।

जिस् माणिकमे दुधके गमान मालुम होता हो, उसको अशोभन अयेव कहते हैं, अशोभन माणिक बड़ा इच्छायी है । १६२ ।

TRANSLATION.

190. The *padmardga* which emits a two-fold shade is called a *dvi-chchháya*. A *dvi chchháya* ruby is the death of friends. That ruby which bears a mark like a bird's foot, is called a *virúpa*. A *virúpa* gem always brings humiliation to its master.

191. A *samveda* ruby is one which shows a mark like a rift. This gem renders its owner liable to blows from a weapon. A *karkara* ruby bears in its bosom a gritty fragment. It causes the death of friends and is also fatal to domestic beasts.

192. That *padmardga* which naturally appears as if it were immersed in milk, goes by the name of *asovana*; this gem is the source of a multiplicity of evils.

অনুবাদ।

যে পদ্মবাগ হইতে বিবিধ ছায়া নির্গত হয়, তাহাকে
বিচ্ছায় বলে, বিচ্ছায় পদ্মবাগ বক্তুনাশক, যে মাণিকে পক্ষীর
পদচিহ্ন দৃষ্ট হয়, তাহাকে বীকপ বলে, বীকপ মাণিক্য
স্বামীকে সর্বত্র পবাতৃত করে। ১৯০।

ভঙ্গভাবকে সঙ্গে বলে, সঙ্গেদদোষাশ্রিতমাণিক্য-
স্বামী শত্রুঘাতেব ভয় হইতে মুক্ত হইতে পাবেন না, পদ্ম-
বাগেব মধ্যে যে কর্ক'ব (কাক'ব) দৃষ্ট হয়, তাহাকে কর্ক'ব
বলে, কর্ক'রযুক্ত পদ্মবাগ পশ্চ ও বক্তুনাশক। ১৯১।

পদ্মবাগকে ছক্তে অভিষিঞ্জ করিলে যেকপ আকার
ধাবণ করে, বভাবতঃ যে পদ্মবাগ উজ্জপ, তাহাকে
অশোভন বলে, অশোভনদোষশালী পদ্মবাগ বহু ছঃখের
আকর। ১৯২।

मूलभूत ।

मधुविन्दुसमच्छायं कोकिलं परिकौर्जितं ।
आयुर्लघूयशो छन्ति सदोपं तत्र धारयेत् ॥ १६३ ॥

रागहीनं जड़ं प्रोक्तं धनधान्यविनाशकृत् ।
धूमं धूममाकारं वैद्युतं भयमावहेत् ॥ १६४ ॥

ईदगदोपयुतो निन्द्रा मण्डो मूल्यवर्जिता ।
अपि प्राप्ता न ते धार्या शृंहे शोभनमिच्छता ॥ १६५ ॥

तस्त्वं जमा ।

जिस माणिकमे सहदे किटेके समान हो, उसको कोकिल अयेव कहते हैं, कोकिल माणिक उमर, दौलत और नामरीको नाम करता है। इस कारण ऐसा माणिक कभी पहेरना भनासिफ नहिं । १६३ ।

जो माणिक रङ्गदार नहिं, उसको जड़ कहते हैं, जड़ अयेवयुक्त का माणिक धन और धान्य नाश करता है; धूंये ऐसे रङ्गके माणिकको धूम कहते हैं, धूम अयेवका माणिक विज्ञाली गिराता है । १६४ ।

जो सब अयेव उपर वयान कियेगये, यही सब अयेव-दार माणिक नेहायेत् अयेवी और निन्द्राके योग है, और बज्जत्कम किमत, ऐसे माणिक मुफ्त मिलनेसेमी अपने भालाइ चाहेनेवाले कभी अपने पाश या मकानमे ना रखेगा । १६५ ।

TRANSLATION

193 The mark in a ruby which looks like a drop of honey, is called a *Lokila*. A *Lokila* ruby is inimical to life, wealth and fame, and must be shunned.

194 The quality of being discolored is called *jara*. A *jara padmaraga* causes loss of wealth. The color of a *padmāraga* which looks like smoke, is called *dhumra**. A *dhumra* colored *padmardga* renders one liable to lightning stroke.

195 The above mentioned rubies are worthless and pernicious, and should never be treasured up, even were they to be had for the gathering.

অন্তর্বাদ।

পদ্মবাণের উপবিভাগে যে মধুবিন্দুর ন্যায় দাগ লক্ষিত হয়, তাহাকে কোকিল বলে, কোকিলদোষবিশিষ্ট মাণিক্য আয়ু, লক্ষ্মী ও যশ বিনাশ করে, অতএব তাদৃশ পদ্মবাণ বদ্ধাচ ধারণ করা কর্তব্য নহে। ১৯৩।

পদ্মবাণের বাগহীনতাকে জড় করে, জড়যুক্ত মাণিক্য ধনধার্যাদি বিনাশ করে, ধূমের ত্যায় বর্ণকে ধূম বলে, ধূম-বর্ণ পদ্মবাণ বজ্রপাতের ভয় উৎপাদন করে। ১৯৪।

উল্লিখিত দোষাত্মিত মণি অতিশয় নিদর্শনীয় এবং মূল্য হীন, এবিষ্ণব বহু অনায়াসলভ্য হইলেও আমহিতেচ্ছৃণ্ণ কদাচ তাহা গৃহে বাসিবেন না। ১৯৫।

* Literally smoke

मूलम् ।

शोभादितयवन्तो ये मणयः चतिकारकाः ।

उभयच पदं येषा तैरेव स्थात् पराभवः ॥ १६६ ॥

ये कर्कराञ्छिद्रमलोपदिग्धाः

प्रभाविसुकाः परूपर विवर्णाः ।

न ते प्रशस्ता मणयो भवन्ति

समासतो जातिगुणैः समस्तैः ॥ १६७ ॥

दोषोपहृष्टं मणिमप्तोधाद्

विभर्त्ति यः कश्चन कश्चिदैकं ।

तं वन्धुदुखाय सवन्धुविज-

नाशादयो दोषगणा भजन्ते ॥ १६८ ॥

तर्जनमा ।

जिस माणिकको शोभा दोक्षिमको है, अर्थात् कभी कोइ रङ्ग, और कभी किसी तरहेका देख्याइ देता है, वह वज्रतंची सोरुशान करनेवाला है और जिसके दो जगहमे पचीके पांचोका निशान हो, उसका छारनेका कारण है । १६६ ।

को माणिक कर्करा अर्थात् कर्करदार, हेदा अर्थात् क्षेदवाला, मलिन, अर्थात् मवना, प्रभाहीन, अर्थात् दीमिहीन, कर्कश अर्थात् खुरधरा, और विवर्ण अर्थात् वेरङ्ग ऐसा माणिक परगर उन्नम जात, अथवा और गुलोंसे भूयित हो, जेकिन कभी आच्छा नहि । १६७ ।

अगर कोइ आदमी अज्ञान और लाइन्मीसे अयेवी माणिक पहेटे, तो जहर उस आदमीको माड, और दीलत वगैरहके नाशका दुखभोग करना होगा । १६८ ।

TRANSLATION.

196. Those rubies which send out a two-fold shade, bring about loss ; and those which are marked with a bird's foot in two several places, are the cause of defeat.

197. Those which bear gritty fragments and are indented, dirty, lack-lustre, rough and discolored, are certainly unlucky, although they may be otherwise good and may belong to a superior caste.

198. If through ignorance, a person happens to wear a defective ruby, loss of friends, destruction of wealth *et cetera*, are the inevitable consequences

অনুবাদ ।

যে সকল মণির শোভা বিবিধ, তাহারা অতিশয় ক্ষতি কারক, এবং যাহাদের ছই হানে পক্ষীর পদ চিহ্ন থাকে, তাহারা পরাভবের কারণ । ১৯৬ ।

যাহারা কর্কবযুক্ত, সচিজ্জ, মলিন, প্রভাহীন, কর্কশ ও বিবর্ণ, তাহারা উত্তমজাতি বা অস্থান্য ও সমস্যার ভূষিত হইলেও কদাচই প্রশংসন নহে । ১৯৭ ।

যদিকোন ব্যক্তি অস্থান্যঃ দোষদূষিত মণি ধাবণ করে, তাহা হইলে সে ব্যক্তিকে অবশ্যই বন্ধুবিটনাশাদি দুঃখ ভোগ করিতে হইবে । ১৯৮ ।

मूलम् ।

सापल्लरमध्येऽपि कृताधिवासं
प्रभादद्वज्जावपि वर्जनमान ।

न पद्मरागस्य महागुणस्य
भर्त्तारमापत समुपैति काचित् ॥ १९६ ॥

दोषोपसर्गप्रभवाद्य ये ते
नोपद्रवाक्ष समभिद्रवन्ति ।

शुणै समुख्यै सकलै रुपेत
य पद्मरागं प्रयतो विभर्जि ॥ २०० ॥

बण्डालै एकोऽपि यथा दिजातीन्
समेत्य भूरीनपि छन्ति यद्वात् ।

तथा भणीन् भूरिगुणोपयन्नान्
गङ्गोति विद्रावयितुं विजाति ॥ २०१ ॥

तरङ्गमा ।

जिस्के मकानमे वेअयेवी माणिक रहे, वह आदमी
अगर सर्वदा चौतरफा दुस्मनके रहनेवाले मकानसे रहे,
अथवा बज्जत् तरहकी तक्कनिपमे पढ़े, तोभी उस्को कोइ
आफत पकड़ नहि सकि । १९६ ।

जो आदमी सर्वगुणसम्पन्न अर्थात् तामाम वस्फो
मराङ्गया एक माणिक पहेरे, और उस्के साथ श्री माणिक
अचेहदार पहेरे, तो उस्का कुच लोक्शन नहि हो
सका । २०० ।

किसि परिण्डोंके मतसे यैसाभी कहा है, के एक
चाण्डाल जिस् तरहसे श्री इश्वर ब्राह्मणको दूपित करदेता
है, उसी प्रकारसे एक विजाति रह श्री श्री सर्वगुणसम्पन्न
रबको दूपित करता है । २०१ ।

TRANSLATION.

199. The man who keeps in his house a sterling *padmarāga*, can with perfect safety, constantly live in the midst of enemies, and is impervious to the attacks of adverse fortune

200. He who wears a *padmarāga* of matchless virtues, need not apprehend any mischief from the foul touch of had *padmarāgas* without number.

201. According to some, as the contact of a single *chandla** suffices to contaminate ever so many Brahmins, even so one impure gem serves to pollute pure gems *ad infinitum*

অঙ্গবাদ।

যাহাৰ গৃহে সগুণ পদ্মবাগ ধাকে, সে ব্যক্তি যদি
সর্ববদ। শক্ত পবিবেষ্টিত স্থানে বাস কবে, অথবা মানা
প্রমাদে পতিত হয়, তখাপি কোন আপদ তাহাকে কখনই
আক্রমণ কৰিতে সমর্থ হয় না। ১৯৯।

যে ব্যক্তি সর্বগুণসম্পন্ন একখানি পদ্মবাগ ধারণ
কবে, সমস্ত দোষদূষিত শত শত পদ্মবাগেও তাহার অনিষ্ট
সাধন কৰিতে পাবে না। ২০০।

কাহাৰও মতে এক জন চওলেৰ শহবাসে যেমন শত
সহস্র ভ্রান্ত দূষিত হইয়া থাকেন, সেইপ্রকাৰ একখানি
বিজাতি রহস্য শত শত সর্বগুণসম্পন্ন বহুকে বিদ্রাবিত
কৰিতে সক্ষম হয়। ২০১।

* The generic name for a man of the lowest and most despised of the mixed tribes, born from a Sudra father and a Brahmin mother.

मूलम् ।

जात्यस्य सर्वे पि मणेन जातु
विजातयः सन्ति समानवर्णाः ।
तथापि नानाकरणार्थमेव
भेदप्रकारः परमः प्रदिष्टः ॥ २०२ ॥

गुणोपपद्मेन सहाववद्वो
मणिनं धार्यो विगुणो विजात्य ।
न कौसुभेनापि सहाववद्वं
विदान् विजातिं विभृयात् कदाचित् ॥ २०३ ॥

गुञ्जाफलप्रमाणसु दश सप्त निगुञ्जकान् ।
पश्चरागसुलयति यथापूर्वं सहगुणः ॥ २०४ ॥

तरुजमा ।

भव तरहसे विजाति मणि कभी सुजात मणिके समान
र्ण द्वो नहि सका, वज्रत् तरहके खानोके भेदये रङ्गके
हिसाथसे घोड़ा फरक होता है ॥ २०२ ॥

विजाति मणि सब तरहके गुणमम्बद्धमणिसहित एक
जगह जहु यानेसेभी पहेरना मनासिफ नहि है, परिडत
लोग कहीते हैं, विजातिमणि कौसुभमणिके मातमेभी
पहेरना मनासिफ नहि ॥ २०३ ॥

गुञ्जाफलके समान माणिक ओजनमे तिन, अद्यवा सात,
या दश गुञ्जाके बरापर हो सका है, उसमेसे को जिखू कदर
जगदा ओजनी होगा, वह युष्मे जगदा है ॥ २०४ ॥

TRANSLATION

202 The colors of defective rubies are never like those of good rubies, yet to a certain extent they differ one from the other in color in accordance with their respective mines

203 Bad rubies should never be worn, although set along with the best rubies—nay, should they happen to be in company with *Kaustuva** itself

204 *Padmarāgas* which resemble in shape a *gunja berry*, may weigh three, seven or ten *gunjās*, and the heaviest is the most precious

অস্ত্ৰবাদ।

সৰ্বপ্ৰকাৰ বিজাতি মণি কখনই স্ফূজাত মণিব সমান
বৰ্ণ প্ৰাপ্ত হয় না, কিন্তু নানা আকৰণতে তাহাদেৱ বৰ্ণগত
কিঞ্চিৎ কিঞ্চিৎ ভেদও লক্ষিত হয়। ২০২।

বিজাতি মণি সৰ্বপ্ৰকাৰ শুণসম্পন্ন মণিব সহিত একত্ৰ
সম্বৰ্দ্ধ হইলেও ধাৰণ কৰা কৰ্তব্য নহে, এমন কি পণ্ডিতেৰা
বলেন, বিজাতি মণি কৌন্তভূমণিব সহিত আবৰ্দ্ধ হইলেও
তাহা পৰিত্যাগ কৰিবে। ২০৩।

গুঞ্জাফলেৱ সমান আকাৰবিশিষ্ট পদ্মবাগ ওজনে
তিনি, সাত ও দশ গুঞ্জাপৰিৱিত হইতে পাৱে, তন্মধ্যে
যাহা ওজনে বত অধিক ভাৰী হইবে, তাহা তত শুণশালী
বলিয়া প্ৰসিদ্ধ। ২০৪।

* The name of a celebrated jewel obtained with thirteen other precious things at the churning of the ocean. It was suspended on the breast of Krishna.

मूलस् ।

क्रोटुकोलफलाकरो दादशाई दिगुञ्जकान् ।
 पद्मरागसुखवति यथापूर्वं महागुणः ॥ २०५ ॥
 बदरीफलतुल्यो यं सूरदिग्नवमापकः ।
 धाचीफलसमस्तिंश्चिंश्चतिद्रष्टवमापक ॥ २०६ ॥
 तथाच्छफलतुल्यो यो वक्षिपचैकमापकः ।
 ताम्बूलीफलमानो यथतुस्तिदेवकतोलकः ॥ २०७ ॥

सम्पूर्णमा ।

क्रषुफल अथैति श्याकुलको समान बहा माणिक
 ओजनमे वार, अथवा आट, अथवा दो गुञ्जाके प्रमाण
 होता है । २०५ ।

जिसका कद वयेरके समान है, उसका रोज ओजनमे
 वार, दग और नी मापा है, जो देखनेमे आमलेके फबके
 समान है, वह ओजनमे चिंग, विंग अथवा पोल मापातक
 हो सका है । २०६ ।

रीढ्राचके फलके समान माणिक तिन, अथवा दो अथवा
 एक मापा होए, ताम्बूलीफलके समान जो माणिक होए,
 वह ओजनमे चार, तिन, दो और एक तोला हो सका
 है । २०७ ।

TRANSLATION.

205. *Padmarágas* resembling the fruit of *Kroshtu* (*Terminalia Catappa*), may weigh two, eight or twelve *gunjás*.

206. That *padmarága* which is plum shaped, weighs nine, ten or twelve *máshás*,* that resembling the fruit of the Emblic Myrobalam in shape, weighs sixteen, twenty or thirty *máshás*.

207. A *rudrákshya*-shaped† *padmarága* weighs one, two or three *máshás*, a *támbuli*-shaped‡ *padmarága* weighs from one to four *toldás*.

অস্থৰাম।

শ্বেতকুলেব শ্যায় আকাববিশিষ্ট পদ্মরাগ ওজনে বার,
আট ও দ্বাই গুঞ্জাপবিমিত হয়। ২০৫।

যাহাৰ আকাব স্বামাণ্য কুলেব শ্যায়, তাহাৰ ভাব বাব,
দশ ও ময় মাঝা; যেগুলি দেখিতে আমলকীফলেব শ্যায়,
সেগুলি ওজনে ত্ৰিশ, কুড়ি ও ষোল মাঝা হইয়া থাকে। ২০৬।

কুড়াক্কফলসদৃশ পদ্মবাগেব ভাব তিন, দ্বাই ও এক
মাঝা; তামুলীক্কফলসমানাকাৰ পদ্মরাগ ওজনে চারি, তিন,
দ্বাই ও এক গোলাপবিমিত হয়। ২০৭।

* A particular weight of gold, = five Krishnalas = $\frac{1}{12}$ th suvarna
(the weight in common use is said to be about seventeen grains Troy)
Williams

† The berry of a kind of tree, *Elaeocarpus Ganitrus*

‡ The berry of a plant of the same name

मूर्खम् ।

विष्वीफलसमाकारो वसुपद्मदशतोलक ।

अत पर प्रमाणेन मानेन च न लभ्यते ।

यदि लभ्येत् सुष्णेन तदा सिद्धिमवाप्नुयात् २०८ ।

केचिच्छारुतरा सन्ति जात्याना प्रतिरूपका ।

विजातय प्रयत्नेन विदास्तानुपलङ्घयेत् २०९ ।

स्ते हप्रदिग्धो न च यो विभाति

यो वा प्रमृद्य प्रजहाति दीप्तिं ।

आक्रान्तमूर्ही च तथाऽङ्गिभ्या

य कालिका पार्श्वगता विभर्ति ।

तं छन्दिम जातिविहोनरत्न

दूराज्ञप्रजेत् भूमिपतिं सुखभ्यः २१० ।

तर्जमा ।

जिसका कद विष्वफलके समान है, उसका ओजन दृश, आठ, क्षय तोना हो सकता है, इसके ब्यादा वहाँ और ओजनमे भारी माणिक याया नहि जाता, लेकिन किसी भाग्यवन्तके नसीबसे इसके ब्यादा ओजनका माणिक मिले, तो वह तामाम वस्तुमे सिद्धिको छासिलकर सकता है । २०८ ।

केतने विजाति रत्न सुजाति रत्नके समान दिनधर अर्थात् मनोऽङ्ग छोते है, लेकिन परिडत लोग इस किसिमके रत्नको त्यागकरनेको कहते है । २०९ ।

जो माणिक चमकदार होकर प्रकाश ना पावे, और जिसको कापदेसे साफ करनेदे पड़ेकि ऐसी चमक कम हो जाय, और दो अहुलीसे पकड़कर उठानेदे कालापन देखलाइ देवे, ऐसे किसिमका माणिक छन्दिम अर्थात् फरेबी और विजाति कहलाता है, उसको मुझ पानेदेमी एहेरना मनामिल नहि । २१० ।

TRANSLATION.

208. That *padmarāga* which is like a *rimba*,* weighs six, eight or ten *toldás*—this is the maximum of weight. If any man by good luck happens to obtain a heavier *padmarāga*, he will succeed in whatever he undertakes.

209. Some vicious rubies are as beautiful as good ones; but the authorities advise us to shun them carefully.

210. That *pdmarāga* which is lack-lustre, or which loses its former brightness on being rubbed by cloth, and which betrays a dark shade on its sides on being held between two fingers, is a false and vicious gem, and should never be worn even when it is selling for a song.

অস্তৰাম।

যাহার আকাব বিষ্ট (তেলাকুচ) ফলের তুল্য, তাহার
ভার দশ, আট ও ছয় তোলা হইয়া থাকে। ইহার অধিক
বৃহদাকাব বা গুরুত্বার পদ্মরাগ পাওয়া যায় না, যদি কোন
পুণ্যবানের ভাগ্যে ঘটে, তবে তিনি শর্করাবিষয়ে সিদ্ধি লাভ
করিতে পারেন। ২০৮।

কতকগুলি বিজাতি রত্ন সুজাতির শায মনোজ হইয়া
থাকে, কিন্তু পাণিতেবা তাদৃশ রস্তকে অতিয়তপূর্বক পরি-
ত্যাগ করিতে বিধি দেন। ২০৯।

যে পদ্মরাগ চার্চিক্যশালী হইয়া প্রকাশ পায় না,
যাহাকে বস্ত্রাদিবাবা উচ্চমুক্তপে মার্জন করিলে পূর্ব প্রভা
পরিত্যাগ কবে, হইটী অঙ্গুলিদ্বাবা ধারণ করিলে যাহার
পার্শ্বে কালিমা দৃষ্ট হয়, সেই পদ্মরাগ ইতিম, বিজাতি,
তাহা অতি শুলভ হইলেও কখনই ধারণ দিবিবে না। ২১০।

* The bright-red gourd of a plant (*Momordica Monodelpha*)

मूलम् ।

अप्रणश्यति सन्देहे शाणाया परिष्वर्षयेत् ।

सुजातकसमृत्येन लिखेद्वापि परस्तरं ॥ २११ ॥

द्वष्टोऽप्यत्यन्तशोभावान् गरिमाणं न सुच्चति ।

सुज्जेय, शुद्धजातिसुज्जेयाद्यान्ये विजातय ॥ २१२ ॥

कुरुविन्दं तथा वज्रं विमुच्यान्येन फेनचित् ।

न शक्यं लेखनं कर्तुं पद्मरागेन्द्रनीलयो ॥ २१३ ॥

यन्मूल्यं पद्मरागस्य मगुणस्य प्रकीर्तिं ।

तावन् मूल्यं तथा शुद्धे कुरुविन्दे विधीयते ॥ २१४ ॥

तद्वज्ञमा ।

कोइप्रकारके परीक्षा करनेसेभी आगर सन्देह दूर ना होता, शानके यन्त्रपर धिस्नेसेहो फरेबी और आपल माणिकका छाल मालुम हो जायेगा, अबवा आसल माणिकसे धिस्नेसेफरेबी माणिकका छाल मालुम हो जायेगा, अर्थात् कट जायेगा ॥ २११ ॥

जो माणिक धिस्नेसे औरभी उमदा हो और ओजनमे कम ना होए, वही माणिक आसल है, उसके सेवाय सब माणिक विजातिमे सुमार किये गए है ॥ २१२ ॥

कुरुविन्द और हीरेके सेवाय किमि जातका रत्न माणिकको कट नहि सका ॥ २१३ ॥

सर्वगुणमम्पञ्च अर्थात् सब तारिकोसे भरा झया माणिकका जो मूल होता है, वही किमत वेच्येब कुरुविन्द कीभी होति है ॥ २१४ ॥

TRANSLATION.

211. Should other tests fail in dispelling doubt, the reality or otherwise of a *padmarāga* will be indubitably ascertained by rubbing it upon a whetstone or with a *padmarāga* of tested genuineness. A false *padmarāga* will receive scratches from the process.

212. That *padmarāga* which shines out the more, the more it is rubbed, and which is moreover not light, is a pure gem; the others are impure.

213. Excepting *kuruvinda* and diamond, no gem can make scratches upon either the *padmarāga* or the *indranīla*.

214. A genuine *kuruvinda* is worth as much as a *padmarāga* furnished with every quality.

অনুবাদ ।

অন্যান্য পরীক্ষার্থীরা সন্দেহ দূর না হইলে শাশ্বতদ্বয়ে
ধৰ্ম করিলেই পদ্মরাগের কৃতিমাত্রামত অকাশ পাইবে,
অথবা সুপরীক্ষিত অপর একখানি পদ্মরাগের সহিত পর-
স্পর ধৰ্ম করিবে, তাহা হইলে কৃতিমাত্রানি অক্ষিত
হইবে । ২১১ ।

যে পদ্মরাগ অত্যন্ত ঘৃষ্ট হইলে অধিকতর শোভা পায়,
এবং পরিমাণে লঘু না হয়, সেই পদ্মরাগই শুক্রজাতি,
তর্বৈপরীত্যে বিজাতিমধ্যে পরিগণিত হয় । ২১২ ।

কুরুবিন্দ এবং হীরক ভিন্ন অপর কোন জাতীয় রঙ
পদ্মরাগ ও ইন্দুনীলকে অক্ষিত করিতে সমর্থ হয় না । ২১৩ ।

সর্বগুণসম্পন্ন পদ্মরাগের বৎপরিমাণে মূল্য নির্দিষ্ট
হয়, বিশুল কুরুবিন্দেরও সেই পরিমাণে মূল্য হইয়া
থাকে । ২১৪ ।

मूर्खम् ।

सगुणे कुरुविन्दे च यावन्मूल्यं प्रकीर्तिः ।
तावन्मूल्यचतुर्थाशहीन स्याहै सुगम्भिके ॥ २१५ ॥

यावन्मूल्यं समाख्यातं वैश्यवर्णं च शूरिभि ।
तावन्मूल्यचतुर्थाशं होयत शूद्रजन्मनि ॥ २१६ ॥

वर्णदीप्तुपपन्नं हि मणिरत्नं प्रणस्यते ।
ताभ्यामोपदपि भ्रष्टो मणिर्मूल्यात् प्रहीयते ॥ २१७ ॥

सन्देहो वदि जावेत छत्रिमे सहजेऽपि वा ।
अन्योन्य घर्येद्रुब्रं छत्रिमं तदिभिद्यते ॥ २१८ ॥

तद्वज्ञामा ।

वैश्यवर्णे कुरुविन्दको जेतना दाम होगा, सौगम्भिकका दाम उस्से चार आना कम होगा, अर्थात् कुरुविन्दका दाम अगर एक रोपया होए, तो सौगम्भिकका दाम वारे आना होगा । २१५ ।

वैश्यवर्णं माणिकका जो दाम होगा, शूद्रवर्णं माणिकका उस्से चार आना कम होगा । २१६ ।

मधु किसिग्का जवाहेरात् कुट और रङ्गसे उमदा होता है, और इसिकि जरामि कमिमे उसका दामभी कम हो जाता है । २१७ ।

अगर किमि रबको गमभकर सक् पयदा होए तो एक साज्जा रबसे घिम्ना चाहिए, तो भुढ़ा रब चुर हो जाये गा । २१८ ।

TRANSLATION.

215. A *saugandhika* is worth three-fourth the price of a *lurucinda*.

216. A *sudra padmaraga* is, according to the authorities, worth three-fourth the price of a *Vaisya padmaraga*.

217. All gems derive their value from their lustre and their color; accordingly, gems which are found wanting in these two essentials are of small worth.

218. When doubts arise as to the reality of a gem, the infallible test is to rub it with another gem of tested worth. A false gem will be reduced to fragments under the process.

অসুবাদ।

বিশ্ব বুরুবিলের যত মূল্য হইবে, অগভিক্রমে মূল্য তাহার তিনের চতুর্থাংশ হইয়া থাকে। ২১৫।

পণ্ডিতেরা বৈশ্ববর্ণ পদ্মবাগের চতুর্থাংশহীন মূল্য শুল্ক-জাতি পদ্মবাগের মূল্য নির্দেশ করিয়া দিয়াছেন। ২১৬।

সর্বপ্রকার গুচ্ছ সীপি ও বাঁচুনালে আশত্য লাভ করে, সেই বর্ণ ও সীপি হইতে ট্যাঙ্কপরিদাণে অট হইলে তাহার মূল্যও অম হইবে। ২১৭।

যদি কোন গুচ্ছকে ইতিন বলিয়া সন্দেহ জন্মে, তবে একখানি অহত্ত্ব গুচ্ছের সহিত ঘৰ্ষণ করিবে, তাহাতে ইতিনখানি চূর্ণ হইয়া থাইবে। ২১৮।

मूलम् ।

सर्वलक्षणसम्पूर्णे पद्मरागे गृहे स्थिते ।
अश्वमेधफलं तस्य विज्ञमायुर्जयं लभेत् ॥ २९६ ॥

तद्वजमा ।

सर्वलक्षणाक्रान्त एक पद्मराग अर्थात् माणिक मकानमे
रहनेसे अश्वमेधयज्ञका फल साभ अनायास प्राप्त होता
है, और उससे धन, उमरकी उद्धि और जय साभ
होता है । २९६ ।

इति पद्मरागका वदान ।

TRANSLATION

219 The treasuring up of a *padmarága* furnished with every perfection is as meritorious as the celebration of the *Aswamedha** *jajna*, and leads to wealth, success and long life

অমুবাদ।

সর্বলক্ষণাকান্ত একখানি পদ্মরাগ খৃহে থাকিলে
অশ্বমেধযজ্ঞের ফল অনায়াসে প্রাপ্ত হওয়া যায় এবং
তাহাতে এন, আয়ুর্বৰ্দ্ধি ও জয় লাভ হয়। ২১৯।

ইতি পদ্মরাগ।

* The Horse Sacrifice a celebrated ceremony the antiquity of which reaches back to the Vedic period. Vide hymns 162 and 163 in the first Mandala of the Rig Veda. In later times its efficacy was to entitle the sacrificer to displace Indra from the dominion of Swarga. In it, the horse was generally, if not always immolated.

THE RUBY

Its Properties

THE Ruby is perhaps the hardest substance known next, of course, to the Diamond. It is a variety of the Corundum, which name (derived from the Sanscrit *Corund*,) is used to denote the class of aluminous stones generally, and particularly a species or subdivision of that class. Besides the crystalline form (which is generally rough and deformed), the Corundum appears in compact masses and in aggregates of grains of different sizes. All the different varieties of the Corundum derive their names from their colour. Thus, the crimson red Corundum is called the Oriental Ruby, the colourless, white Sapphire, the azure blue, Oriental Sapphire, the indigo blue, indigo Sapphire, the violet, Oriental Amethyst, the yellow, Oriental Topaz &c &c &c. Count Bourdon was the first European who had classified the Corundums into different heads (in 1802). But the Eastern nations have however adopted the different designations for several centuries past. The first and most important variety of the Corundum is the Ruby—the coarsest being the Emery, which is used for polishing metals, gems, marble &c. It is some-

times more valuable than the Diamond, when it is of a large size, good colour and free from defects. Its specific gravity is from 3.9 to 4.1. The electricity which it obtains by friction continues for a considerable time. This stone is composed of alumina and coloured by traces of metallic oxides, chrome, &c. Like the other varieties of the Corundum, it is infusible by itself, but together with a flux, melts with difficulty into clear glass. It is possessed of double refraction, though not to a very high degree. The system of crystallization to which it belongs is rhombohedral. Its cleavage is basal, that is, it breaks across the prisms with nearly a flat surface. Its lustre is vitreous. It loses nothing of its beauty when viewed by artificial light. Its colour varies from the lightest rose-tint to the deepest carmine. The two extreme colours are not liked at all. The most esteemed colour is, what is called by the jewellers, the "pigeon's blood," which is a pure deep rich red, without the faintest tinge of blue or yellow. The other colours are light-red, white, crimson, peach-blossom, violet, &c. The Ruby is divided into four classes.

1st.—The Oriental Ruby, called by Pliny the Indian Carbuncle, is the best favorite and most valuable of all. Its chemical properties have been described under the general heading. Theophrastus speaks of it as being incombustible and having the appearance of a burning coal when held up to the sun. Hence the name "Anthrax" (or "live coal,")

given to it by the Greeks. The ancient writers, both of the East and West, have described it as having the power of shining in the absence of all light. The fact is, that the Ruby can be rendered phosphorescent by exposing it to sunshine for some time or by putting it in a close crucible, heated to a certain degree.

2nd.—The Spinel Ruby is of a fine lively red hue, with a cinnamon tint about it, but is very inferior to the true Ruby in brilliance. It is found in granular lime-stones; is transparent and translucent and receives its red tint from chromic acid. It belongs to the cubic system of crystallization and is almost found in octahedral crystals. It does not acquire electricity either by friction or heat; is possessed of simple refraction and is fusible before the blow-pipe. It is distinguished from the Ruby by its peculiar formation and inferior hardness. Its specific gravity is from 3·5 to 3·8. It is called by the natives of India the Lal Rumani or the Pomegranate Ruby.

3rd.—The Balas Ruby is of a pale rose-colour and is of the same composition as the Spinel. According to the Persian tradition, the mines of these stones were not discovered until after an earthquake which rent the mountain in two. Their inferior hardness prevented people from taking them as the real Rubies. The ancient Greeks connect the origin of the name "Balas" Ruby with the word "Palatius," as they supposed it to be the matrix or

palace in which the true Ruby was found. Probably, the name is derived from the mountain "Ballaheia" in India, which, according to Marco Polo, used to supply this stone. The old French name "Rubin de Balais" adds weight to this assertion. The name Balas may have originated from the word "Bal-lén" or king—the Phrygian name for a certain fiery stone. Chardin attributes the origin of the name to "Balachani," the stone of "Balachan" (Pegu)—the Persian name for the Ruby. Some say that the original of the term "Balas" Ruby is the ancient name of Beloochistan, Badakschan or Balaschan.

4th.—The Rubicelle is an inferior variety of the Spinel and is of a yellowish red color.

The Rubies are often found in company with Sapphire, Zircon, oxide of tin, magnetic iron, Topaz, &c. Where Rubies and Sapphires are met with, gold is almost certain to be present.

Where found.

THE finest Oriental Rubies come from Burmah, Siam, India and Ceylon. Rubies are also found in Hohenstein on the Elbe, in the rivers Rhine and Danube; Espailly in Auvergne and Iser; in Bohemia, France, Brazil, Australia, Borneo, Sumatra, &c.

The most beautiful of these stones are those that come from Burmah. The mines are very strictly guarded and rendered difficult of access to the Europeans. They are a royal monopoly, extreme care being taken to prevent the stones getting

out of the country. The excessive fondness of the King for these stones has earned him the title, "Lord of the Rubies." Whenever any particularly large stone is found, a procession is sent with great *eclat* to meet it. When Pegu, the "father land of Rubies," was annexed to the British Crown in 1852, it was thought that the English Government would be richer by its acquisition. But whether on account of the dangers in the shape of wild beasts that surround the Ruby-yielding countries, or some other cause, the Government has been sadly disappointed. The inhabitants of Burmah believe that Rubies ripen in the earth, that they are at first crude and colorless, and that, as they ripen, they become yellow, green, blue and last of all, red—which is the sure sign of perfect ripening. The Burmese law prohibits the sale of Rubies in the market and makes it compulsory on the discoverer of stones of a certain weight (100 ticals) to make them over to the Government, under pain of death. To avoid this dangerous law, the finder often breaks up the large stones into small pieces; thus causing more loss to the Government than he gains. The Rubies that come out of Burmah must be either stolen ones or passed out through the agency of private individuals.

The Rubies that come from Ceylon are generally found in the beds of rivers.

Some pretty looking Rubies have been found for many years in Badakshan, a part of Tartary.

Some were also found on the slopes of the Oxus, near to Shushan and Charan. The natives of these places are under the impression that Rubies always occur in pairs. If they chance to find out one, they are sure to conceal it until the other is found, failing which, they will break it in two.

Many Rubies have been found in the gold washings in Australia, but most of them are taken no notice of, being considered as Garnets. Some, however, of very good quality have found their way into the London market.

The Spinel Rubies are found in rolled pebbles in alluvial deposits and the beds of rivers in Ceylon, Ava, Mysore, Beluchistan, and other Eastern countries; in Meronity in Bohemia and in Liben-hurgen; in the region between Amity and Andover in North America; also in the Ovens River in Victoria and in the Pearl Rivers of New South Wales and other parts of Australia. Blue Spinels are found at Aker in Sweden; also in Foland and Strashan in Moravia; in Antwerp and Ceylon. These are translucent and generally contain three to four per cent. of iron. The Chloro-Spinels or green Spinels are found in the Ural Mountains. Black Spinels or Ceylonites, (also called Pleonaste by Haüy,) have been found in Ceylon, Bohemia, in the River Iser, in the Tyrol, at Andernach on the Rhine, in Russia and in several places in the United States, where also the brown Spinels are found in abundance. The specific gravity of the Pleonaste

is from 3.5 to 3.8. The principal thing in its composition is aluminum and about 10 per cent of protoxide of iron. It is infusible before the blow pipe and with borax forms into an iron colored glass. The automalite or zinc Spinel is found in Sweden. The white Spinel is found at La Riccia near Rome. Some also come from Brazil mixed with Diamonds.

The Balas Ruby has been described by Marco Polo as being chiefly found in the Balascea or Ballahia (on the upper Oxus,) where they were found below the surface soil, and from which place, he had, in the latter half of the 13th century, made a collection.

Mode of Cutting

THE Ruby is cut by means of Diamond powder on an iron wheel or shaft, and polished on a copper one with tripolis and water. In the East, Corundum is used for cutting, but the work is not flat and sharp. The usual form of cutting is the mixed or half brilliant, although silky and imperfect stones are often cut *en cabochon*—a cut by which the stone receives one or two convex faces, with or without facets at the base. The Asteriated Rubies, that is, those that have a six pointed star across the crystal, formed by a silky imperfection in the gem, are also cut *en cabochon* and particular care is taken to get the centre of the star as nearly

as possible in the middle of the gem. Such stones, if possessed of good colour, fetch very high price in the market.

The Spinel is cut on an iron wheel, with Emery or Diamond powder and polished on a copper one. The form is generally the mixed-cut. The colour of this stone becomes deeper by being heated.

The Ruby, as Known to the Ancients.

THE Ruby is spoken of in the book of Job and in the Proverbs, in the Bible. The breast-plate of the High Priest, which was composed of twelve stones, included the Ruby, then known as the Carbuncle. The fact of its having been well known to the ancient Greeks and Romans admits of no question whatever. The Anthrax of Theophrastus and the Indian Carbunclo of Pliny are, beyond doubt, Rubies. According to Pliny, the Ethiopians used to increase the lustre of Rubies by steeping them in vinegar for 14 days. Though this process added to their splendour for the same number of months, they were afterwards rendered softer and more brittle. Elian, an ancient natural-historian, relates how a certain widow named Heraclea, had tended a young stork and cured one of its fractured legs and how the bird, in token of its gratitude for her kindness, presented her with a Lychnis (Ruby). But the question as to why of all others the Lychnis was selected for the present, is best answered by the

assertion of Philostratus, according to whom, storks were in the habit of placing these stones in their nests as amulets against serpents, and therefore as a fitting reward for the valuable services rendered by Heraclea, such a useful thing was presented to her. In an account of the statue of the Syrian Goddess (Astarte), Lucian speaks of her, as wearing on her head a gem called Lychnis (lamp stone,) which used to light up the temple throughout the night. Epiphanius, speaking of Carbunclo, says, "when worn, it is impossible to conceal it, for notwithstanding whatsoever clothes it may be covered over with, its lustre shows itself outside its envelope, whence it is called Carbunclo." The Oriental nations speak of Rubies and other precious stones as illuminating the place in which they were kept.* In China, Rubies have been used from the earliest times for ornamenting the slippers of women and in India, for being set into cups, vases, sword handles or pipe mounts and other ornamental things.

Engravings

Ancient intaglios and cameos † engraved on this stone, are still in existence, some of which are said

* There is a belief existing in India that Rubies grow in the head of serpents and that they can be extracted by throwing a lump of cow dung over them when the serpents naturally take them out of their heads to clean the place where they search for food and in order that flies and insects might go between them attractively by the light. It is popularly believed that these stones are so valuable owing to the manner in which they are to be called "the wealth of seven kings."

† Intaglios have the design cut below the surface; in cameos the subjects are in relief or raised above the surface. Both these kinds of engraving can be executed on any tall sorts of stones.

to have been done, 500 years B. C.,—a period when the Greeks had attained the acme of artistic excellence. A large oval slightly convex stone, of the real pigeon's-blood colour, in the Devonshire parure, has a "Venus Victrix" engraved upon it. There also exists a full-length figure of Osiris in half-relief. Then there are a gorgon's head and a head of Pertinax, engraved on Spinels; and the head of a Bacchanite, upon a Balas. The earliest example of an engraving executed in the Middle Ages, has been discovered in the Spinel of the Marlborough cabinet. It is a beautiful stone, $\frac{3}{4}$ of an inch square, upon which is engraved a head in front face, wearing a crown, resembling very much that of Henry VI, as found upon his great seal. The Italians have left many engravings on the Ruby, amongst which may be mentioned an intaglio, of a head of Thetis, capped with a crab's shell, at present in the possession of the Rothschilds; and a cameo of a head of Serapis in front face, found in the Hope cabinet of precious stones. Amongst the collection of cameos of our Most Gracious Majesty, is one having the head of Louis XII, engraved upon a fine stone of considerable size,—a specimen of the art after the Revival. Dominico dei Camei engraved upon a Balas of the size of a shilling, the intaglio portrait of Ludovico il Moro. The Orleans cabinet had a Ruby engraved with an intaglio head of Henry IV, with the date 1598. Chardin who, in 1666, examined a Ruby, amongst the

Crown jewels of Persia, describe it as being as big as a hen's egg cut in half. The upper part of this stone bore the name "Chalc Sophy," cut upon it by its former master who had considerably marred its beauty by so doing. Pistrueci executed a beautiful front face of Diana on a Ruby, about $\frac{1}{2}$ inch long.

*The Price of the Ruby, its Flaws and Defects,
Mode of Testing*

THE jealous care with which the best Oriental Rubies are kept by the King of Burmah, renders them difficult of access to the public and makes them sometimes more valuable than the Diamonds. The ancients put a very high price upon the Rubies. In the present day, fine Rubies under $\frac{1}{2}$ a carat, if English cut, cost from £ 4 to £ 10, if Indian cut, from £ 1 to £ 4.

A Ruby of one carat is worth from £ 14 to £ 20.

Ditto	1 $\frac{1}{2}$	ditto	ditto	„	25 to „	35
Ditto	2	ditto	ditto	„	70 to „	80
Ditto	3	ditto	ditto	„	200 to „	250
Ditto	4	ditto	ditto	„	400 to „	450

Stones of greater weight than 4 carats, being rarities, fetch fancy price.

Rubies with flaws and specks, or having any silky or milky appearance, either on the table or beneath it or which are too deep or too pale in colour, are now much depreciated in value. A pale Ruby of 4 carats might be worth less than £ 12. It is true

that there are many Rubies in the market but these are of inferior quality and cannot command the same value as the true Oriental Rubies that come from Burmah and Siam

The value of the Spinel and Balas Rubies varies chiefly according to the demand, character and cut of the stones, and sometimes, to caprice and fashion. At the present time the value of small Spinels ranges from 5 to £10 per carat.

Medium size of fair color, 20 to £ 40 per carat
Large , , 60,, £100 ,

As an instance of the uncertainty of the value of the Spinels, a stone weighing 40 carats, clear and of good quality, was sold in 1856 for £400; in 1862, it fetched £80 by public auction, and was lately sold for £240

So is the case with Balas Rubies; for example, a dark rose red Balas of 10 millimetres, square-cut and polished as a brilliant will fetch 300 francs; while a pale rose of like character and size will sell for 20 francs only. A specimen of 5 carats will occasionally realize £50. At the sale of the Marquis of Drée, a Ruby of 10 grains sold for £56

In order that the pivots of watches may turn with greater precision, they are set in small Rubies perforated for the purpose; but these small jewels, about the size of millet grains, though very useful, are not of much value, owing to their abundance.

To test a perfect Ruby, it has to be placed on the same sheet of paper on which the fresh blood of a

pigeon has been dropped. The perfection of the stone can then be ascertained if it exactly agrees with the blood in color. The Spinels or Balas Rubies have often been passed off as true Rubies: but with any one acquainted with the physical and chemical properties of these stones, the deception would not succeed. The hardness and specific gravity of the true Ruby is much greater than those of the others. An unset stone can easily be tested by taking its specific gravity; a set one would, if a true Ruby, be scratched by Diamond only but would scratch all other stones; if a Balas or Spinol, it would be scratched by a Sapphire. Then the refraction would point out the nature of the stone. In the case of the true Ruby, it would be double (though in a small degree,) but in that of the Spinel or Balas, it would be absolutely simple. The Brazilian pink Topaz is often made to imitate the Ruby by placing it in a crucible with sand and heated till it gets the requisite color. But it differs essentially from the real Ruby in its character. Its specific gravity is from 3·4 to 3·6, whereas that of the Ruby is from 3·9 to 4·1. It is 8 in the scale of hardness, while the Ruby is 9, *i.e.*, next to Diamond, which has the full standard number 10.

The Garnet is sometimes made to pass for the true Ruby. The Garnet, however, pure and brilliant, will appear black and opaque, if held so as to reflect the light directly; while the Ruby would

retain its transparency and true color. Sometimes Garnets backed up by Ruby foils have been mistaken for Rubies. The Parisian traders have recently hit upon a plan by which they can, without the use of foils, give to pale valueless Rubies the best color they should have. They fill up the inside of the setting with Ruby-enamel, which gives a deep tinge to the entire stone enclosed within. The Rubies are also imitated in paste, which can only be detected by touching them with the emery-stone (cote). The artificial gems will appear softer and brittle, inferior in weight and, in some cases, showing silvery air bubbles in the interior. The Rubies are sometimes infected with white spots but these are removed by burning.*

The Spinel is also mistaken occasionally for the Garnet and more frequently for the Jacinth owing to similarity of color. But both these stones are of inferior hardness: while the Spinel would scratch quartz readily, these would, but slightly. Then, the Jacinth has double refractive power in a very high degree, whereas the Spinel has simple refraction.

*The Marvellous and Medicinal Powers attributed
to the Ruby.*

EACH precious stone was supposed to have been gifted with special powers. The pharmacopœia of

* The Indian jewellers, however, in spite of great care and labor, have not yet succeeded in entirely removing these spots from the stones.

the ancients had, among its most potent remedies, a very costly compound called the "Five Precious Fragments" which consisted of powdered Rubies, Topazes, Emeralds, Sapphires, and Hyacinths. But as the patients were not likely, nor were they competent, to analyze the chemical properties of the mixture, it generally happened that the physicians used to pocket the real gems, by substituting false ones in their place. The Oriental Ruby, or the Carbuncle of the ancients, whether used externally or internally, was an antidote to poison and plague; it drove away sadness, evil thoughts, wicked spirits, night-mares and diverted the mind from sensuality. It was also used as an amulet against all illness. It would warn the wearer of the approach of any misfortune, by a change of color to blackness and would not resume its original brightness until the peril had passed away. To confirm the above, we can not resist the temptation of reproducing here the following apparently authentic story related by Wolfgang Gabelchover, a German philosopher, as quoted by Tollius: "It is worthy of notice that the true Oriental Ruby presages to the wearer by the frequent change and darkening of its color that some inevitable loss or misfortune is not far off: and in proportion to the greatness of the coming evil, so doth it assume a greater or less degree of darkness and opacity—a thing which I have heard repeatedly from people of the highest eminence and have, alas! experienced in my own person."

For, on December 5th, 1600, as I was travelling from Stutgard to Cal-wam in company with my beloved wife Catherine Adelmann, of pious memory, I observed most distinctly during the journey that a very fine Ruby, her gift, which I wore set in a ring upon my finger, had lost, once or twice, almost all its splendid color and had put on dullness in place of brilliancy and darkness in place of light: the which blackness and opacity lasted not for one or two days only, but several: so that being beyond measure disgusted thereat, I took the ring off my finger and locked it up in my trunk. Whereupon I repeatedly warned my wife that some grievous mishap was impending over either her or myself, as I foreboded from the change of color in my Ruby. Nor was I wrong in my aanticipation, inasmuch as within a few days she was taken with a fatal sickness that never left her till her death. And truly after her decease, its former brilliant color again returned spontaneously to my Ruby."

Celebrated Rubies

TAVENIER speaks of a Ruby seen in the possession of tho King of Visapore, India, weighing 50 carats and of very fine quality. The best Oriental Rubies, as wo havo said before, are rare in the market, being monopolized by the King of Burmali, who is reported to be the owner of a Ruby, of an extraordinary quality and of the size of a pigeon's egg.

But no Europeans have hitherto been allowed to have a look at it. The King of Ava has a perfect Ruby of the size of a small hen's egg which he uses as an ear drop. One of the largest Rubies in the Crown jewels of France, adorns the Order of the Golden Fleece and is cut into the form of a dragon with extended wings. There was a remarkable Oriental Ruby of the size of a pigeon's egg in the Crown of the Empress Catherine of Russia known to have been presented to her by Gustavus III of Sweden, when on a visit to St Petersburg, in 1777. There was one in Paris, seen by Faraldo which weighed $406\frac{1}{2}$ carats. There are several Rubies of good size and quality among the Crown jewels of Austria. It is related by Gesner that Catherine of Aragon used to wear a ring set with a stone which became luminous at night and which was therefore conjectured to be a Ruby. Two remarkable genuine Rubies were sent to England from Burmah in 1875. The sale of these two stones caused great excitement at Burmah and the fact of two stones of such extraordinary quality appearing simultaneously created not a little sensation in England. One was a dark colored stone, cushion shaped and weighing 37 carats, and the other, a blunt drop shape of $47\frac{1}{2}$ carats. Both were put in the hands of Mr James N. Torster of London for recutting. The former was reduced to $32\frac{1}{4}$ and the latter to $39\frac{1}{2}$ carats. Both of these have found purchasers in the Continent, the smaller

fetching over a lac of Rupees. The largest Ruby seen in India by Garcias did not exceed 24 carats, it was bought by a prince in the Decean for 156lb weight of gold.

Rudolf II possessed a Ruby as big as a small hen's egg, bequeathed to him by his sister, the Queen Dowager of France, it was about 100 carats in weight and was reported to have been originally valued at 66,000 ducats. But modern mineralogists have pronounced this to be a Spinel.

In the front of the Crown of our Most Gracious Majesty is the famous Ruby (now pronounced to be a Spinel) said to have been given to Edward the Black Prince by Don Pedro (King of Castile,) after the battle of Nijera (near Vittoria,) in 1367. It was afterwards worn upon his helmet by Henry V, at the battle of Agincourt, 1415. It is an irregular oval, piercèd through the middle, according to the usual oriental fashion, the upper part of the perforation being concealed by a small Ruby. Two large Spinels taken from India in 1861 were shown in the Exhibition of 1862. The one that was exhibited by Messrs Hunt and Roskell, was a cabochon cut, octagon shaped stone, of perfect color and free from flaws. It originally weighed 197 carats and after being cut by Mr Forster, 81 carats. The other Spinel was also of the same shape and color, originally weighing $102\frac{1}{4}$ carats, and after being recut, 72 $\frac{1}{4}$ carats. One Spinel collected by Dr Heron, is said to be 49lb, being in 3 pieces.

and containing cavities filled up by crystals of Corundum. In the list of the French Crown jewels taken in 1791, we find, amongst others, one Spinel Ruby of $56\frac{1}{4}$ carats, worth 50,000 francs. A specimen of a blue Spinel, a thick oblong stone, was in the possession of Messrs Pittar Leverson & Co. It was an Indian-cut stone, weighing $37\frac{1}{2}$ carats and after being recut (by Mr. Forster,) 25 carats. It was originally sent from India as a Sapphire and having been afterwards found out to be a Spinel, the purchaser returned it to the merchant, who at once wrote to the consigner in India. The statement not being believed, the merchant had it cut and upon its identity as a Spinel being established, sold it for a much higher sum than it had fetched as a Sapphire. Tavernier tells us that he counted on the Great Mogul's throne, 180 large Rubies varying in weight from 100 to 200 carats and one single gem that weighed $2\frac{1}{2}$ ounces. These were, however, Balas Rubies. In the catalogue of the French Crown Jewels, of 1791, mention is made of two Balas Rubies, one of which, weighing $20\frac{1}{2}$ carats, was valued at 10,000 francs and the other, weighing $12\frac{1}{2}$, at 3,000 francs.

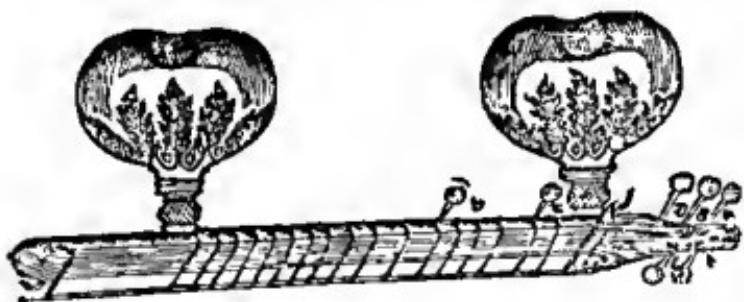
Charles the Duke of Burgundy, had lost several valuable stones at Granson. Among these were 3 Rubies called the "three brothers" and two called "*La Hotte et la Balle de Flandres*" James I, in sending some jewels to his son, mentions the "three brethren." The similarity of the name

leads many to identify these as the Ruhies once belonging to the Duke.

Sir James Melville, in his Histeric Memoirs, says that Queen Elizabeth showed him "a fair ruby, great, like a racket ball." Runjeet Sing is said to have owned a large Ruby weighing 14 tollahs, with the names of Aurungzebe, Ahmed Shah and several other kings engraved upon it. Robert de Berquem mentions that when Josephus Barbaro had (in 1472) an audience with Yussum Cassam, the King of Persia, (at whose Court he was an ambassador for the Venetian Republic,) he was shown a hand-kerehief, filled with the most valuable of precious stones. Amongst these was a table cut Balas Ruby, of, at least, a finger's breadth, of the most beautiful colour and weighing 2½ ounces. De Berquem also speaks of 3 great Ruhies, belonging to a Parisian of great rank. The one had once been set in a gold crown covered with gems, with which Pope Stephen V, (who came to France in 817) crowned the King of France, Louis le Bonnaire, as Emperor. This Ruby was in the shape of a Lozengo and weighed 129½ carats. The other was egg shaped and weighed 211½ carats. It was given to Charles, Duke of Anjou, by the Neapolitans, in 1264. The third, weighing 209 carats, had belonged to Anne, Duchess of Brittany who married Charles VIII in 1491. How these monster stones came into the hands of the Parisian nobleman and what became of them subse-

quently are not known to us. It is said that when Peter the Great left England, he presented the King with a "rough Ruby, which the greatest Jewellers of Amsterdam (as well Jews as Christians) valued at £2,000 sterling."

Some very good Rubies are to be found in India. A fine Oriental Ruby was recently bought of a Burmese merchant (at 22,000 Rupees), by Sir Salar Jung, on one occasion of his visit to Calcutta. The estate of the Paikpara Raj family (in the suburbs of Calcutta) has in its possession a large Ruby, set in a ring, and free from flaws. Another Ruby of a good size, also set in a ring is to be seen with Rai Luchmeepnt Sing Bahadoor of Azimgunj. Babu Hurruck Chand of Moorshedabad has with him a Ruby of the true "pigeon's blood" color. A large Ruby is to be seen in the estate of the Hon'ble Maharajah Joteendre Mohun Tagore Bahadoor, set in a ring and having some Chinese letters, forming the name of God engraved on its back. There is also one large Ruby of the size of a pigeon's egg lengthwise cut in half, set in one of his watch-chains. It weighed about 500 Ratis in its rough state, and has, upon being cut, been reduced to about 300 Ratis. There is also one beautiful Ruby of about 93 Ratis, set in another watch chain of the Maharajah's.



अथ वैदूर्यम् ।

मूलम् ।

अविदूरे गिरे: कस्य तयैवोत्सङ्घदेशतः ।

अधित्यकाप्रदेशे च वैदूर्यस्याकरो भवेत् ॥ २२० ॥

पद्मरागभुपादाय मणिवर्णं हि ये चिन्तौ ।

सर्वासान् वर्णशोभाभिर्वैदूर्यमनुगच्छति ॥ २२१ ॥

सितस्त्र धूमसङ्घाशमीपतकृ पण्टिपमवेत् ।

वैदूर्यं नाम तद्रक्तं रक्तविज्ञिरदाहतं ॥ २२२ ॥

तेषां प्रधानं शितिकण्ठनील

यहा भवेद्देणुदलप्रकाशं ।

चासाग्रपक्षप्रतिमश्चियो ये

न ते प्रशस्ता मणिशास्त्रविज्ञि ॥ २२३ ॥

वैदूर्यं अर्थात् लशुनियेका वयान् ।

तस्मात् ।

किमि किसि पाहारके करीबकी जमीनमें, और कै

हिस्खेमे और चोटीपर लशुनिया पाया जाता है । २२० ।

पद्मराग वर्गेरह जहेरातमे जिस्तरहका रक्त देखलाइ

देता है, वही सब रक्त वैदूर्यं अर्थात् लशुनियामें भी होता

है । २२१ ।

उस्के सेवाय सफेद रक्त, बेगुणी रक्त और थोड़ा सेयाद,

यही तिन रक्त लशुनियामें देख जाते हैं । २२२ ।

रक्तपारचौ पण्डितलोक कहते हैं, के जित्ने किसिमका

लशुनिया है, उस्मेसे जो रक्त भोरेके गले और वाशके

पनके समान है, वही प्रधान है । और जिस्का रक्त

नीनकण्ठपक्षीके परके समान है, वह आक्षा भहि । २२३ ।

THE CAT'S-EYE.

TRANSLATION.

220. CAT'S-EYE quarries are found at the top, or the mid region of certain mountains, as well as in their vicinity.

221—222 All those colors that shine in the *padmarāga* and other gems of a like nature, are also seen in the Cat's-eye. Besides these, we find white, smoke-colored and gray cat's-eyes.

223 Of Cat's eyes, those which in color resemble the peacock's neck or the bamboo leaf are first-class, while those resembling the wing of the *mila-kantha** bird are of small worth.

ବୈଦୂର୍ଯ୍ୟ ।

ଅନୁବାଦ ।

କୋନ କୋନ ପର୍ବତରେ ସମିହିତ ଅନେକ, ମଧ୍ୟଭାଗ ଓ ଅଧିତ୍ୟକା ଅନେକେ ବୈଦୂର୍ଯ୍ୟର ଆକର ଲକ୍ଷିତ ହ୍ୟ । ୨୨୦ ।

ପନ୍ଥବାଗପର୍ବତ ବଜ୍ରମୟରେ ଯେ ସକଳ ବର୍ଣ୍ଣ ଦୃଢ଼ ହ୍ୟ, ସେଇ ସକଳ ବର୍ଣ୍ଣଙ୍କ ବୈଦୂର୍ଯ୍ୟମଣିବ ଅନୁଗାମୀ; ତତ୍ତ୍ଵ ଶୁଦ୍ଧ, ଧୂମଳ ଓ ଦୈତ୍ୟର କୃଷ୍ଣବର୍ଣ୍ଣବିଶିଷ୍ଟ ବୈଦୂର୍ଯ୍ୟ ଦେଖା ଯାଏ । ୨୨୧ । ୨୨୨ ।

ମଣିଶାନ୍ତ୍ରବିଂ ପଣ୍ଡିତେବା କହେ, ସତ୍ୱକାର ବୈଦୂର୍ଯ୍ୟ ଆଛେ, ତମାଧ୍ୟେ ଯେ ଉଲିବ ବର୍ଣ୍ଣ ମହାବେବ କଞ୍ଚ ଅଧିବା ବଂଶ-ପତ୍ରେବ ସଦୃଶ, ସେଇଓଲି ଅଧାନ, ଏବଂ ଯାହାଦେବ ବର୍ଣ୍ଣ, ମୀଳ-ବଞ୍ଚ ପଞ୍ଚିର ପକ୍ଷେର ତୁଳ୍ୟ, ତାହାବା ଅଶ୍ଵତ୍ତ ନହେ । ୨୨୩ ।

* A species of gallinule or water hen (I)

मूलम् ।

वह्नचक्रन्तियविट् शूद्रजातिमेदाच्चतुर्भिर्धं ।
 सुलक्षणं भवेद्रूपं वैदूर्यं नाम भूमितः ॥ २२४ ॥
 सितानीलो भवेद्विग्रः सि तारकसु बाङ्गजः ।
 पीतानीलसु वैश्यः स्थान्नील एव हि शूद्रकः ॥ २२५ ॥
 एकं वेणुपलाशको मलहचा भायूरक एतत्विपा
 माज्जारिक्षणपिङ्गलच्छविजुपा ज्ञेर्यं चिधा च्छायया ।
 यज्ञाच्च शुरुता दधाति नितरां स्त्रिघन्तु दोषोपितं
 वैदूर्यं विशदं वदन्ति सुधियः स्वच्छस्त्र तच्छोभन् ॥ २२६ ॥

तद्गमा ।

जिस्तरहसे मरुष्यके वाह्णव, चन्द्रि, वैश्य और शूद्र
 चार जात होते हैं, उसी तरहसे लशुनियामें भी चार जात
 हैं। और यही चार जात सुलक्षणाकान्त लशुनिया जमी-
 नसे पयदा होता है ॥ २२४ ॥

योद्धा नीलापनलियेज्जये सफेद रङ्ग लशुनिया वाह्णव
 जात है, योद्धा सुखीमायेल भफेद रङ्ग लशुनिया चन्द्रि
 जात है, योद्धा नीलापनलरदिमायेल लशुनिया वैश्य जात
 है और नीलरङ्ग लशुनिया शूद्र जात है ॥ २२५ ॥

वांशका नया पत्ता, भोरका गला, विह्वीकी आंख, इक्की
 तिन चीजोंके समान लशुनियाकी छाया देखि जाति है,
 और जो सशुनिया ओलनमे भारी, और वज्रतु छिप्त,
 वैश्ययेव, निर्मल और स्वच्छ हो, परिडित दोक उप्पको अति
 मुमुख्यक बदलते हैं ॥ २२६ ॥

TRANSLATION.

224. The earth produces all the four castes of Cat's-eye redolent of lucky signs.

225. A white Cat's-eye furnished with a blue gleam (say the authorities), is a Brahmin, a white Cat's-eye with a gleam of red, is a Khetriya, a yellow Cat's eye with a blue lustre, is a Vaisya, and a purely blue Cat's eye is a Sudra.

226. Cat's eyes possess a shade like the color of a fresh bamboo leaf, peacock's neck, or a cat's eye. Those Cat's eyes that are heavy, deliciously cool, flawless, smooth and otherwise faultless, the authorities consider to be very lucky.

অস্থাম ।

ଆঙ্গণ, ক্ষত্রিয়, বৈশ্য ও শুক্র এই জাতিচতুর্ভুবনে
চতুর্বিধ পুলকণাজাতি বৈদূর্যমণি হইতে জন্মিয়া
থাকে । ২২৪ ।

ঈষৎ নীলের আভাযুক্ত শুলবর্ণ বৈদূর্য আঙ্গণজাতি,
ঈষৎ লোহিতের আভাযুক্ত শুলবর্ণ বৈদূর্য ক্ষত্রিয়জাতি,
ঈষৎ নীলের আভাযুক্ত শীতবর্ণ বৈদূর্য বৈশ্যজাতি ও বিশুক্ত
নীলবর্ণ বৈদূর্য শুক্রজাতি বলিয়া কথিত হয় । ২২৫ ।

বংশের মৃতন পত্র, নয়বকঠ ও মার্জারের চঙ্গ এই
তিনি বস্ত্রের স্থায় ছায়া বৈদূর্যে দৃষ্ট হয়, এবং যে সকল
বৈদূর্য ওজনে ভারী, অত্যন্ত প্রিক্ত, দোষবর্জিত,
নির্মল ও ঘচ, পাঞ্চতেরা তাহাদিগকে অতি শুভলক্ষণ-
যুক্ত কহেন । ২২৬ ।

मूर्खम् ।

दृष्ट यदाबना सच्च सच्चाया निकपामनि ।
सुर्ट प्रदर्शयेदेतहैदूर्ध्यं जात्यमुच्यते ॥ २२७ ॥

अथ वैदूर्ध्यगुणः ।

मार्ज्जारनयनप्रखं रसोनप्रतिम हि वा ।
कलिलं निर्मलं व्यङ्गं वैदूर्ध्यं देवभूपण ॥ २२८ ॥
सुतारं घनमत्यच्छं कलिलं व्यङ्गमेव च ।
वैदूर्ध्यणा समाख्याता एते पश्च महागुणा ॥ २२९ ॥
उद्धिरन्निव दीपि यत् सुतारमिति गद्यते ।
प्रमाणतात्सुर्गुरु यत् घनमित्यभिधीयते ॥ २३० ॥

तर्जमा ।

कसीटीपर धिसनेदे जिस् लशुनियेकी सच्छता और
साफाइ जगदातर होति जाय, वही लशुनिया आखब
है । २२७ ।

लशुनियेका गुण ।

विज्ञीकी आख और लशुनके समान, कलिल, निर्मल
और व्यङ्ग लशुनिया देवताओंके लायेक है । २२८ ।

सुतार, घन, अत्यच्छ, कलिल और व्यङ्ग, वही पाच
किसिमका लशुनिया बड़त् युष्मस्पद है । २२९ ।

जिस् लशुनियामें आभा निक्ले उसे सुतार कहते हैं,
जो कदमे छोटा, लेकिन ओजनमें भारी, उस्को घन
कहते हैं । २३० ।

TRANSLATION.

227 That Cat's-eye which on being rubbed over the touch-stone attains additional lustre and smoothness, is sterling and excellent.

Qualities of the Cat's-eye.

228 That *Lalila* or *byanga* Cat's eye which is like a veritable cat's-eye, or a garlic, and which is perfectly smooth, is a gem worthy of the acceptance of the gods themselves.

229. *Sutdra*, *ghana*, *atyachchha*, *Lalila* and *byanga* are the five best kinds of the Cat's-eye.

230. The Cat's eye which sparkles beautifully, is called *sutdra*; that which combines small bulk with heaviness, is called *ghana*.

অহুবাদ ।

কষপার্বাণে হৃষ্ট হইলেও যে বৈদূর্যের অচ্ছতা ও ছায়া
অধিকতর উজ্জ্বলভাবে প্রকাশ পায়, সেই বৈদূর্যই উৎকৃষ্ট
বলিয়া প্রসিদ্ধ ও অঙ্গুত্তিম । ২২৭ ।

বৈদূর্যের গুণ ।

শার্ঙ্গীবন্ধন বা বসোনেব প্রতিক্রিপ, কলিল, অচ্ছ ও
বান্ধ বৈদূর্য দেবভোগ্য । ২২৮ ।

হতার, ঘন, অত্যচ্ছ, কলিল ও ব্যদ এই পঞ্চবিধ বৈদূর্য
মহাগুণসম্পন্ন । ২২৯ ।

যে বৈদূর্য হইতে দীপি উদ্বার্গ হয়, তাহাকে হতার
কহে, যাহা প্রাণে অঘ, কিন্তু ওজনে ওড়, তাহা ঘন
নামে বিদ্যাত । ২৩০ ।

मूलम् ।

कलङ्घादिविहीनं तदत्यच्छमिति कीर्तिं ।

ब्रह्मसूचकलाकारश्वलो यत्र दृश्यते ॥ २३१ ॥

कलिल नाम तद्रूप सर्वसम्पत्तिकारक ।

विश्विष्टाङ्गन्तु वैदूर्यं व्यज्ञमित्यभिधीयते ॥ २३२ ॥

अथ वैदूर्यदोषा ।

शर्करं कर्करं चास कलङ्घो देह इत्यपि ।

एते पञ्च मधादोषा वैदूर्याणामुदोरिता ॥ २३३ ॥

शर्करायकमिव यत्पुतिभाति च शक्तर ।

खर्ष खर्षं यत् तज्ज्ञेयं कर्करं वस्तुनाशन ॥ २३४ ॥

तरजमा ।

कलङ्घ आद अयेको स्थानी लशुनियेको अत्यच्छ कहते हैं, जिस लशुनियासे चन्द्रकलाके ऐसा चश्वल भूत देखताहै दे, उस्को कनिल कहते हैं, फलिल लशुनिया मब सम्पत्का कारण है । २३१ ।

जिस लशुनियेका आधा अङ्ग काठा मालुम हो, उस्को व्यज्ञ कहते हैं । २३२ ।

लस्तुनेका अयेव ।

कर्कर, शर्कर चास, कलङ्घ और देह लशुनियामे यहो पाच किसिमका अयेव है । २३३ ।

जो कुनेमे खुरधारा, उसे कर्कर कहते हैं, कर्कर लशुनिया भाद्रघोको नाम करता है, और दुधिया लशुनियाको शर्कर कहते हैं । २३४ ।

TRANSLATION.

231. That Cat's-eye which is free from such defects as *lalanka* etc., is called *atyachchha*; that which shows a lustre resembling the Brahminical thread and aye twinkling like the moonbeam, goes by the name of *Lalila*. This is the veritable cornucopia.

232. That which manifests a variety of parts and sides, is entitled *byanga*.

Defects of the Cat's-eye.

233. *Karkara*, *sarkara*, *träśa*, *lalanka* and *daha* are the five defects belonging to this class of gems

234. A Cat's-eye which is hard to the touch, is called *karkara*; and that which contains grits, is called *sarkara*. A *karkara* Cat's-eye brings about loss of friends.

অসুরাব ।

কলঙ্কাদিদোষবিহীন বৈদুর্যকে অত্যচ্ছ বলে। এবং
যাহাতে চল্লকলাব শায চঞ্চল অক্ষনৃত লক্ষিত হয়,
তাহাকে কলিল বলা যায়, কলিল বৈদুর্য সর্বসম্পত্তির
নিরান। ২৩১।

যাহাব অন্ধ বিশিষ্ট, অর্থাৎ অন্ধ প্রত্যন্ধ পৃথক্ বলিয়া
বোধ হয়, তাহাব নাম ব্যদ। ২৩২।

বৈদুর্যোর দোষ ।

কর্ব, শর্কর, আস, কলক ও দেহ, বৈদুর্য মণিতে এই
পঞ্চপ্রকাব দোষের বিদ্যমানতা দেখা যায়। ২৩৩।

যাহাব স্পর্শ অতি কঠিন, তাহাব নাম কর্ব, এবং
শর্ববাযুক্ত বৈদুর্যকে শর্ব কহে, কর্বের বৈদুর্যে বদ্ধুবিনাশ
কবে। ২৩৪।

मूलम् ।

भिन्नभान्ति करस्यास् । स कुर्यात् कुलर्षक्यं ।

विश्ववर्णो यस्याङ्के कलङ्घः जयकारकः ।

मखदिग्ध इवाभाति देहो देहविनाशनः ॥ २३५ ॥

गिरिकाच्च शिशुपालः काचः स्फटिकश्च भूमिनिर्भिन्नाः ।

वैदूर्यमणेरते विजातयः सन्निभाः सन्ति ॥ २३६ ॥

लिख्याभावात्काचं लघुभावाच्छिशुपालक विद्यात् ।

गिरिकाच्च मदीपत्वात् स्फटिकं वर्णोऽज्ञुलनेन ॥ २३७ ॥

तर्जनम् ।

जिस् निशानके जरिये से लशुनिया दुटा मालुम हो, उस्को चास कहते हैं, चास अयेवका लशुनिया कुलका नाश करनेवाला है, और जिस् लशुनियेके मध्ये इस्तरा रह खेलाप मालुम हो, उस्को कलङ्घ कहते हैं, कलङ्घ अयेवका लशुनिया आदमीका नाश करनेवाला है; और जिस्को मध्ये भयला मालुम हो, उस्को देह कहते हैं, देह अयेवका लशुनिया आदमीका शरीर नष्ट करता है ॥ २३५ ॥

गिरिकाच्च, शिशुपालः, काच और स्फटिक इन्होंने चीजेके दारा भुठा लशुनिया बानाता है ॥ २३६ ॥

हीरेके सेवाय और चीजेके जरिये से जो ना कठे, वह काच, छान्का होनेवे शिशुपाल है, दीप्ति ना रहनेए गिरिकाच्च और ज्यादा उज्ज्वल होनेए स्फटिक समझना चाहिये ॥ २३७ ॥

TRANSLATION.

235. That mark in a Cat's-eye which looks like a break, is a *trdsā*. It destroys family dignity. That which shows conflicting colors, is called *kalanka*. Such a gem is destructive. A *deha* Cat's-eye bears dirt within it. This gem wastes the body.

236. *Girikdcha*, *Sisupāla*, glass and crystal are made use of in fabricating false Cat's-eyes.

237. A false Cat's-eye, if it is made of glass, is detected by being scratched by the diamond alone ; if it is made of *sisupāla* by its lightness ; if of *girikdcha*, by its want of lustre, and finally if of crystal, by its excessive gloss.

ଅମ୍ବାଦ ।

ଯେ ଚିହ୍ନବାରା ବୈଦ୍ୟ୍ୟକେ ଭଗ୍ନ ବଲିଆ ବୋଧ ହ୍ୟ, ତାହାକେ ଆସ କହେ, ଆସୁନ୍ତ ବୈଦ୍ୟ୍ୟ କୁଳକ୍ଷୟ-କାବକ । ଯାହାର ମଧ୍ୟେ ବିରଳ ବର୍ଣ୍ଣ ଲକ୍ଷିତ ହ୍ୟ, ତାହାକେ କଳକ ବଲେ, କଳଦିନୋବ ମହୁଯେର କ୍ଷୟକାବକ, ଏବଂ ଯାହାବ ମଧ୍ୟେ ମଳା ଥାକେ, ତାହାକେ ଦେହ କହେ, ଦେହେ ଦେହକ୍ଷୟ କରେ । ୨୩୫ ।

ଗିରିକାଚ, ଶିଶୁପାଲ, କାଚ ଓ ଶର୍ଚ୍ଛିକ ଏହି ସକଳ ପଦାର୍ଥ ହାରା କୃତିମ ବୈଦ୍ୟ୍ୟ ମଣି ପ୍ରସ୍ତୁତ ହଇଯା ଥାକେ । ୨୩୬ ।

ହୀରକ ଭିନ୍ନ ଅଞ୍ଚ କୋନ ବସୁବାରା ଅଛିତ ମା ହୋଯାତେ କାଚ, ଲଘୁତା ହାରା ଶିଶୁପାଲ, ଅଦୀପିହେତୁ ଗିରିକାଚ ଓ ଅଧିକତର ଉତ୍ସଳ ବର୍ଣ୍ଣ ହାରା ଶର୍ଚ୍ଛିକ ପ୍ରକାଶିତ ହଇଯା ପଡ଼େ । ୨୩୭ ।

मूर्खन् ।

जात्यस्य सर्वस्य मणेस्तु याहक्

विजातय सन्ति ममानवर्णः ।

तथापि नानाकरणातुमेय-

भेदप्रकार परमः प्रदिष्टः ॥ २३८ ॥

सुखोपलच्छय च चाविचार्यो

च्छय प्रभेदो विदुपा नरेण ।

स्त्रेहप्रभेदो लघुता च तुलं

विजातिविद्धं खलु सर्वजन्यः ॥ २३९ ॥

कुशला कुशलैः प्रयुज्यभानाः

प्रतिवद्वा प्रतिवत्क्रियाप्रयोगैः ।

यष्टीपसमुद्गवं लभन्ते

भण्डोऽर्थनितरमूल्यसेव भिन्ना ॥ २४० ॥

त्रूजमा ।

झुठा जबाहेर अगर बेरल्ल और फदम साझे के
समान हो, लेकिन तरह तरह के परीक्षाके द्वारा उसका इस
आमल मालुम हो जाता है । २३८ ।

रत्नपारची परिहृत स्त्रेहप्रभेद, लघुता, कोमलता इन्ही
सब विजातिनिशानवे अस्तियें अनायास शुजात मणिका
चिचार कर सकते हैं । २३९ ।

सोणेमे जड़नेसे दक्षकारीके अयोध्ये विद्या रत्नमी
खाराप है, और ओक्षाद कारिंगरके हातका जड़ाज्ञदा
वज्जत् कम कदर रत्नमी उम्दगीको पाता है । २४० ।

TRANSLATION.

238. Even when a false gem resembles in color a real one to a degree, still there are characteristic differences between the two, which legibly mark out the one from the other.

239. Persons well versed in the science can easily distinguish a mendacious jewel from a genuine one, by its lightness, softness, gloss etc.

240. Much depends upon the art with which a gem is set on gold or any other precious metal,— indeed so much that a gem of really superior order may be shorn of half its lustre by the vicious skill of the goldsmith, while another of far less worth may gain in brilliancy from the skill with which it is set.

অনুবাদ।

সর্বপ্রকার বিজাতি মণি হৃজাত মণির সমান বর্ণ-বিশিষ্ট হইলেও নানাপ্রকারে তাহাদের পরম্পর ভেদ অমাগী-কৃত হইতে পারে । ২৩৮ ।

রত্নতত্ত্বজ্ঞ পণ্ডিতেরা মেহপ্রভেদ, লঘূতা, কোমলতা প্রভৃতি বিজাতি চিহ্নারা অনাধাদে হৃজাত মণির বিচার করিতে পারেন । ২৩৯ ।

মণিসমূহায় হৃবর্ণাদি ধাতু সমৃক্ষ হইলে শিল্পীর শিল্প-দোষে উক্ত রত্নও অতিজয়গ্রস্ত এবং শিল্পনৈপুণ্যবারা অতি সামান্য রত্নও অতি উক্তরকপে অতিভাবত হয় । ২৪০ ।

THE CAT'S-EYE

Its Properties

THE Cat's eye is a rare variety of the Chrysoberyl, of extreme hardness and is characterized by the remarkable play of light in a certain direction, probably caused by a peculiarity in its crystallization. This ray of light, or in the jeweller's language, this "line," shines in well polished stones with a phosphorescent brilliancy. This stone is found of various colours, ranging through all the shades of yellow, brown, green, and very rarely, black. No matter what the ground colour of the stone may be, the "line" is always white and more or less iridescent. The gas light or full sun light, which renders the line more vivid, displays the lustre to the best advantage. The most popular colours are the clear apple green and the dark olive—these forming splendid black grounds over which the line appears in beautiful contrast. When held towards the light the stone resembles the contracted pupil of the eye of a cat. Its peculiar beauty lies in the mysterious gleaming streak which moves from side to side as the stone is turned. The specimens most liked by the Indians are those of a dark olive colour having the ray so bright on each edge as to appear double. The hardness of the

Cat's eye is 8 5 in the scale, it being scratches by the Sapphire, Ruby, &c Its specific gravity is 3 8 It is infusible before the blow pipe alone, but is not affected by acids It contains about 80 per cent of alumina and 20 of glucina and colouring matter (protoxide of iron) It belongs to the trimetitic or rhombic system of crystallization Its lustre varies from being almost perfectly transparent to almost opaque It possesses a double refraction and acquires electricity by friction and retains it for several hours

Where found

This gem is found in rolled pebbles in parts of North America, Brazil, Moravia, the Ural Mountain, India, but chiefly in Ceylon together with Sapphire

Mode of Cutting

THE Cat's eye is generally cut in Ceylon, *en cabochon* The Chrysoberyl of which it is but one variety, is cut on a copper wheel with Emery and polished with Tripoli

Its Price, Flaws and Defects, Mode of Testing

THE Cat's eye is much used in jewelry for rings and pins and is never engraved upon Its value chiefly depends on its size and beauty The varie-

ties of colour do not affect the value very much; some people like one colour, some, another. To fetch a good value, the line should not only be perfect and brilliant but it should be well-defined, not very broad and should run evenly from end to end across the middle of the stone. It has always been very highly prized by the Indians and the Cingalese. The value has of late considerably increased, owing to the fancy which the Europeans have begun to take to it. A ring-stone may be worth from £10 to £100 or upwards. There are some large stones in the market said to be valued at more than £1,000.

The jewellers have frequently confounded the true Cat's-eye with another stone of the same name which is a variety of the Quartz, and have often sold the one for the other. Even by the least experienced, the Quartz Cat's eye can be distinguished from the true one, by its inferior hardness and want of brilliance. The colour of the Quartz Cat's-eye is of various shades of yellow and brown only. Its hardness is from 6 to 6.5. It can only scratch glass. Its specific gravity is 2.65. It melts with soda into a clear glass and is soluble in fluoric acid. The chemical composition is of 48 parts of Silicium and 51 of Oxygen with a small amount of oxide of iron and lime. It is usually set with a black or gold foil to add to its play and brilliancy.

Marvellous Powers.

THE fact of the gleaming streak shifting from side to side as the stone is turned, has led the superstitious to believe it to be the abode of some evil spirits. It was dedicated by the ancient Assyrians to their god Belus and was called, on this account, the *oculus Beli* and by others, the "wolf's eye." It is regarded by some nations as a sacred stone and used as a charm against witch-craft.

Celebrated Cat's-eyes

THE largest Cat's-eye (also the "Hope") is hemispherical and $\frac{1}{2}$ inch in diameter. In 1815 it was captured from the King of Kandy (Ceylon), with whom it had been an object of great pride. It has attained a celebrity for many centuries past and appears to be the identical stone mentioned by Rihicro, in his History of Ceylon, as belonging in the 16th century to the Prince of Ura. It is mounted in massive pure gold and set* with Rubies (cut *en cabochon*), in the Eastern fashion. A very large sized Cat's

* The late King Victor Emmanuel had many peculiarities one of which may be related in a few words. It appears that His Majesty each year allowed one of his toe-nails to remain uncut through the year, and on New Year's Day he cut off his projecting nail which was always about an inch in length. A jeweller cut and polished this piece of nail, which acquired the appearance of the stone known as a "cat's eye," and framed it in a rim of gold set round with diamonds. The King each year presented this jewel to his mistress, the Countess Mirafiori, who already possessed fourteen of these novel ornaments. The fifteenth had been cut by the late King on the 1st January 1878, and as His Majesty died on the 9th of that month, the jeweller had not had time to polish and mount it. It has since been conveyed to the Countess by King Humbert — *The Indian Mirror*, 15th June 1878.

eyo was once seen with one Pundit Lutchminarain, who had at one time refused an offer of Rs. 10,000 for it. It has afterwards been bought by a zemindar of Mymensing, East Bengal, for Rs 6000 Babu Than Sing Boyed of Moorsbedabad has a good Cat's-eye of a black color. Rai Budridass Mokeem has, in the shape of a *kanthá*, a collection of Cat's-eyes of various shades and tints. There is a very large Cat's-eye, about the size of a pigeon's egg, set upon a *pán dán*, in the possession of the Hon'ble Mabarajah Joteendro Mohun Tagore Bahadur. It is of a brownish color and shows the "line" to great advantage.





अथ सुक्ता ।

मूलम् ।

न गेन्द्रजीमूतवराहशङ्ख-
मतस्याहिशुक्रद्ववेणुजानि ॥

सुकाफलानि प्रथितानि सोके

तेषान्तु शुक्रद्ववसेव भूरि ॥ २४३ ॥

धाराधरेषु जायेत मौकिकं जलविन्दुभिः ।

दुर्लभं तन्महारत्नं देवैक्षत्र्यायतेऽमरात् ॥ २४४ ॥

इभाहिकोलमतस्याना शोर्पे मुकाफलोद्धवः ।

तक्सारमुक्तिशङ्खाना गर्भे सुकाफलोद्धवः ॥ २४५ ॥

मतिका व्यान ।

तद्वज्मा ।

हाथी, मेघ, शूकर, शङ्ख, मछलि, साप, सिप और
बांश इन् सब वसुमे मोति पयदा होता है। यह दुनियामे
मस्त्रर है, लेकिन इन सबमें साक्षर मोति सिपमे
ज्यादा पयदा होता है। २४३ ।

मेघ छोकर जलके बुंदके अरियसे जो मोति होता है,
उसकी भद्धारत्नमे गिन्ति होति है, आदमीको वडन् दुर्लभ
है, देषता लोक आकाशहीमे उसको से लेते हैं। २४४ ।

हाथी, साप, शूकर और मछलि इन् गवके मस्तकमे
और बांश, सिप और शङ्खके पेटमे मोति होता है। २४५ ।

PEARL.

TRANSLATION

243 IT is generally believed that the Pearl originates in elephants, clouds, boars, conch shells, fish, serpents, oysters and bamboos—of which oysters have the largest share in their production

244 The Pearl which originates in a water drop from the clouds, is a gem of the first rank and a rarity,—the gods appropriate it from the sky

245 Pearls originate in the heads of elephants, boars, serpents and fish, in the hollows of bamboos, and in the wombs of oysters and conch shells

মুক্তা ।

অস্মাদ ।

হস্তী, মেঘ, ববাহ, শঙ্খ, মৎস্য, সর্প, শুক্রি এবং বংশ
এই সকল পদার্থেই যে, মুক্তা জন্মে, ইহা লোকপ্রিয়,
তন্মধ্যে শুক্রি হইতেই অধিক পরিমাণে মুক্তা জন্মিয়া
থাকে । ২৪৩ ।

মেঘ হইতে জল বিন্দুঘারা যে মুক্তা জন্মে, তাহা মহা
রত্নমধ্যে পরিগণিত, উহা মহুয়ের পক্ষে অতিছুলভ,
দেবতারাই আকাশ হইতেই গ্রহণ করেন । ২৪৪ ।

হস্তী, সর্প, ববাহ ও মৎস্য ইহাদিগের শৈর্ষদেশে এবং
বংশ, শুক্রি ও শঙ্খ ইহাদিগের শর্করাবে মুক্তা জন্মিয়া
থাকে । ২৪৫ ।



मूर्खम् ।

गजाहिङं सुदृप्याथं मौकिकं तपसा विना ।

मौकिकं लभ्यते श्रेष्ठमाकरेणु कलौ चिपु ॥ २४६ ॥

वेध्यन्तु शुकुपङ्ग्रमेव तेया

शेषाण्यमेद्यानि वदन्ति तज्ज्ञाः ।

मतङ्गं जा ये तु विशुद्धवंश्या-

से मौकिकानां प्रभवाः प्रदिष्ठाः ॥ २४७ ॥

त्वक्सारनागेन्द्रियमिप्रसूतं

यच्छङ्गं यच्च वंराहजातं ।

प्रायो विसुक्तानि भवन्ति भासा

शक्तानि माङ्गल्यतया तथापि ॥ २४८ ॥

तद्जग्मा ।

हाथी और सापके गङ्गाकमे जो मोति पयदा होता है, विना तपस्याके बच मोति वज्जत् दुर्लभ है, आव वाश, सिप और शङ्खमे उम्दा उम्दा मोति पयदा होता है ॥ २४६ ॥

पहिले जो किसिम मोतिकी व्यान कि गड, उसमेसे सिपका मोति बेधा अर्थात् उसो जातका मोति बेधा जाता है, उसके सेवाय और जातका मोति अवेध, अर्थात् बेध हो नहि सका, पाणि वर्षणसे जो मोति पयदा होता है, वही सब मोति प्रधान है ॥ २४७ ॥

वाश, हाथी, तिगि मछलि, शङ्ख और शूकर इन सबमे जो मोति पयदा होता है, वहो सब मोति आवदार नहि होता है, नेविन मछलकार्यमे वज्जत् उत्तम है ॥ २४८ ॥

TRANSLATION.

246. Those Pearls that are found in the beads of elephants and snakes, are rarely to be had except by devout austerities;—at present good Pearls are obtained from hamhoos, oysters and conch-shells

247. Of the kinds of the Pearl enumerated above, those derived from the oysteralone are penetrable, the rest being impervious. Those Pearls that originate in clouds, are the best of their sort.

248. The Pearls that are produced in hamboos, elephants, whales, conch shells and hoars, are generally lack-lustre, although they are of great use in auspicious rites.

অনুবাদ।

গজ ও সর্পের মস্তকে যে মূলা জন্মে, বিনা তপস্থায় তাহা অতিছুঁপ্রাপ্য, অধূনা বংশ, শুক্ল ও শুভ এই তিনি বস্ত হইতেই উত্তম উত্তম মূলা প্রাপ্ত হওয়া যায়। ২৪৬।

পূর্বে যে ক্যথকাব মূলার বিষয় উল্লেখ করা গেল, তন্মধ্যে শুক্লিজাত মূলাই বেধ্য, অর্ধাৎ এই জাতীয় মূলাতেই ছিজু করা যাইতে পাবে, তঙ্গিম অপরাপৰ জাতীয় মূলা অবেধ্য, অর্ধাৎ তৎসমূদ্রায়ে ছিজু করা যাইতে পাবে না। নেঁঁ হইতে যে সকল মূলা উৎপন্ন হয়, তাহাবাই সর্বপ্রকাব মূলাব প্রধান। ২৪৭।

বংশ, হস্তী, তিমিমৎস্য, শুভ ও বৰাহ এই সকল পদার্থ হইতে যে সকল মূলা জন্মে, সেই সকল মূলা প্রায়ই তেজোবিহীন হইয়া থাকে, কিন্তু তথাপি মানব্যবার্যে অতিশায় প্রশস্ত। ২৪৮।

मूलभूत ।

वच्चे गजपरीक्षाया गजजातिशतुविधा ।
 मौक्तिक तेषु जात हि चतुर्विधसुदीर्घते ॥ २४६ ॥

व्राह्मण पौत्रशुक्लन्तु चन्द्रिय पौत्ररक्तं ।
 पौत्रश्यामन्तु वैश्य स्थाच्छूद्र स्थात् पौत्रनीलक ॥ २५० ॥

कुकुटाखड़सम दत्तं मौक्तिकं निविडं गुर ।
 घनज भानुसङ्कारं देवयोग्यममानुप ॥ २५१ ॥

तत्त्वजमा ।

गजविद्याके परिणामोने हाथीकी चार किसिमकी तक-
 सिम की है, अर्थात् उसमे व्राह्मण, चन्द्रिय वैश्य और शूद्र
 चार जात कायेम की है, इसकारण गजमोति चार
 किसिमका होता है । २४६ ।

जो मोति पीलापनलियेझये, सफेद रङ्ग होए, वह
 व्राह्मणवर्ण है, जो मोति पीलापनलियेझये सुख रङ्ग
 होए वह चन्द्रियवर्ण, जो मोति पीलापनलियेझये
 श्यामवर्ण है, वह वैश्यवर्ण और जो मोति पीलापनलिये
 झये नीलवर्ण होए, वह शूद्रवर्ण है । २५० ।

मेघसे पयदाङ्गये मोतिमे जो भुरगके आण्डेके बराबर
 उमदा, गोल, ठोस, चोजनमे भारी, और सूर्यके भमान
 नेजकी खान, ऐसा मोति देवताओंके भोगमे रहता है,
 मनुष्यदुर्लभ है । २५१ ।

TRANSLATION.

249. Persons who have stndied the elephant with particular attention, have divided it into four classes, called after the names of the four cardinal divisions of the Hindus. Accordingly, Pearls derived from elephants are classed under four heads.

250. Pearls which are white and which emit a yellow lustre, are Brahmins ; those which are red and possessed of the same lustre, are Kshetriyas ; those which are black (lustre same), are Vaisyas ; and those which are hluue (lustre do.), are Sudras.

251. Of cloud-hegotten Pearls, those which resemble in shape the hen's egg, which are beautifully circular, substantial, weighty and bright as the sun, are enjoyahle by the gods and cannot be ohtained hy men.

অঙ্গবাদ ।

গজ-পৰীক্ষক পণ্ডিতেরা হস্তীকে আঙ্গণাদি চারি জাতিতে বিভক্ত করিয়াছেন, স্মতরাঃ তদমূসারে গজোৎ-পম মুক্তাও আঙ্গণাদি চতুর্বিধ হইয়া থাকে । ২৪৯ ।

যে সকল মুক্তা পীতের আভাযুক্ত শুল্ববর্ণ, তাহারা ব্রহ্মবর্ণ ; যাহারা পীতের আভাযুক্ত রক্তবর্ণ, তাহারা ক্ষত্রিয়বর্ণ ; যাহারা পীতের আভাযুক্ত শ্যামবর্ণ, তাহারা বৈশ্যবর্ণ ; এবং যাহারা পীতের আভাযুক্ত নীলবর্ণ, তাহারা শুদ্ধবর্ণ বলিয়া পরিচিত । ২৫০ ।

মেঘোৎপম মুক্তার মধ্যে যে গুলি আকারে বুরুটের অওমদৃশ, উভয় গোলাকার, নিবেট, ওজনে ভারী এবং সূর্যের স্থায় তেজঃপুঞ্জ, তৎসমুদ্দয় দেবতোগ্য, নম্ময়ের অপ্রাপ্য । ২৫১ ।

मूलम् ।

काम्बोजकुम्भप्रभूतं धाष्ठीफलनिभं गुरु ।

अतिपिञ्चरमच्छायं मौकिक मन्ददीधिति ॥ २५२ ॥

फणिं वर्जुलं रस्यं नीलच्छायं महाइरति ।

पुण्यहीना न पश्यन्ति यामुकेः कुलसमव ॥ २५३ ॥

नाभ्येति मेघप्रभवं धरिष्ठो-

विश्वदगतं तद्विधा हरन्ति ।

अर्ज्जिप्रतानादतदिग्विभाग-

मादित्यवहुःखविभाव्यविमं ॥ २५४ ॥

तर्जमा ।

श्वामदेशके बीचमे कम्बोजदेशमे जो छायी पयदा होता है, उसके भायेमे जो मोति पयदा होता है, वह सब मोति आमलेके फलके समान, ओजनमे भारी, व्यादा पीला, लेकिन कम आव ॥ २५२ ॥

सापसे जो मोति पयदा होता है, वह आच्छा गोल, देखनेमे आच्छा, थोड़ा नीलापनलियेझाये और बड़त, आवदार, पुण्यहीन आदमीको ऐसा मोति आखसेमी देखना नसीब नहि होता ॥ २५३ ॥

मेघसे जो मोति पयदा होता है, वह कभी जमीन नहिँ हुता, आकाशहीसे देवता लोग ले जाते हैं । उस मोतिका ऐसा तेज है, के दोपहरको सूर्यके समान, उसपर आख नहिँ ठहर सकति ॥ २५४ ॥

TRANSLATION.

252. Those Pearls that originate in the head of the elephants of Khamhoja in the country of Shyāma, are large as the fruit of the *Emblic Myrobalan*, heavy and more yellow but not more lustrous than the other kinds.

253. Pearls which originate in the crest of serpents, are beautifully round, and are embosomed in a blue halo of surpassing glory. These, persons void of merit are denied the privilege of even looking at.

254. Cloud-begotten Pearls never touch the earth, and are appropriated by the gods from the sky. They are clad in the mighty effulgence of the mid-day sun.

ଅହୁବାଦ ।

ଶ୍ୟାମଦେଶେର ଅନ୍ତର୍ଗତ କର୍ଣ୍ଣୋଜଦେଶ-ଜାତ ହତୀର ମନ୍ତ୍ରକେ
ଯେ ମୂଳା ଜମେ, ତାହା ଆକାରେ ଆମଲକୀ ଫଲେର ଶାଯ
ବୃଦ୍ଧ, ଓଜନେ ଭାରୀ, ଅଧିକ ପୀତବର୍ଣ୍ଣ, କିନ୍ତୁ ଅଧିକ ତେଜସ୍ଵୀ
ନହେ । ୨୫୨ ।

ମର୍ଜାତ ମୂଳା ଉତ୍ତମ ଗୋଲାକାର, ଅତିରମଣୀୟ, ଦୈଷଂ
ନୀଲେର ଆଭାୟୁକ୍ତ ଏବଂ ଅଛିତେଜସ୍ଵୀ; ପୁଣ୍ୟହୀନ ବ୍ୟକ୍ତିରା
ଏତାଦୃଶ ମୂଳା କଥନ ଚକ୍ଷେତ୍ର ଦେଖିତେ ପାଇଁ ନା । ୨୫୩ ।

ମେଘୋଂପମ ମୂଳା କଦାଚ ପୃଥିବୀ ସ୍ପର୍ଶ କରେ ନା, ଶୃନ୍ୟ
ହଇତେହି ଦେବଗଣ ତାହା ପ୍ରହଗ୍ନ କରେନ, ମେହି ମକଳ ମୂଳାର
ତେଜ ଏତ ଅଧିକ ଯେ, ମଧ୍ୟାହ୍ନକାଳୀନ ଦୂର୍ଯ୍ୟେର ଶାୟ ଅତି
ଛୁଃମହ । ୨୫୪ ।

मूलम् ।

तेजस्तिरस्कृत्य झटाशनेन्दु-
नचचताराग्रहसम्भवश्च ।
दिवा यथा दीप्तिकरस्तथैव
तमोऽवगादास्पि तन्निशासु ॥ २५५ ॥

विचित्रतद्युतिचारतोया
चतुःसमुद्राभरणाभिरामा ।
मूल्यं न वा स्यादिति निश्चयो मे
क्षत्स्वा भद्वी तस्य सुवर्णपूर्णा ॥ २५६ ॥

हीनोऽपि यस्तज्जभते कथच्चि-
दिपाकभागान्महत् शुभस्य ।
सापलग्नहीनः एव्यथौ समग्रा
भुजक्ति तन्तिष्ठति यावदेव ॥ २५७ ॥

तरुजमा ।

मेघसे जो भोति पयदा होता है, वह प्रकाशमें आग, चन्द, नचच, तारा और ग्रहगणको मन्द करदेता है, और वही भोति जिस तरह दिनको प्रकाश पाता है, दूसी तरह गाढ़े आधेरेमें रोसन रहता है । २५५ ।

उत्तम किरणविशिष्ट जवाहेरसे भरि चारों समुद्र-मूर्पित रक्षसे भरि तामाम एव्योमी एक मेघे पयदा झये भोतिके बराबरमें नहिँ हो सकति । २५६ ।

बड़त कोटा आदमी नमीबके जोरसे किसी तरहसे एक मेघसे पयदा झया भोति पावे और जितने दिन वह भोति उसके पास रहेगा, उतने दिन वह आदमी इस तामाम एव्योपर राज करेगा । २५७ ।

TRANSLATION.

255. They surpass in lustre, fire, the moon and stars, and are equally flaming in the light of day and the blackest night.

256 This world, ornamented by the four oceans,* —the home of the most splendid gems of infinite variety, can scarcely equal in value one cloud-generated Pearl.

257. If by rare good fortune even a person belonging to the very lowest order comes in possession of such a Pearl, he shall reign paramount in this world so long as the gem is with him.

অহুবাদ।

মেঘপ্রভব মূল্য তেজে অগ্নি, চন্দ্ৰ, সক্ষত, তাৱা ও
অগ্ন্যাশ গ্রহণকে পৰাভব কৱে, এবং সেই সকল মূল্য
দিবাভাগে যেমন দীপ্তি পায়, অত্যন্ত গাঢ়ান্ধকার রাত্রিতেও
তজ্জপ দীপ্তি প্রাইয়া থাকে। ২৫৫।

বিচিৰ-ছ্যাতি-বহুপূৰ্ণ চতুঃসমুদ্র-ভূষিতা রহপূৰ্ণা সমগ্র
পৃথিবীও একটা মেঘজাত মূল্যায় অকৃত মূল্য হয় কি না
সন্দেহ। ২৫৬।

অতিনীচলোকও ভাগ্যবলে কোম্পকারে একটা
মেঘপ্রভব মূল্য লাভ কৱিতে পাবিলে যতদিন সেই মূল্য
তাহাৱ হস্তগত থাকিবে, ততদিন মে ব্যক্তি এই পৃথি-
বীতে একাধিপত্য কৰিতে পারিবে। ২৫৭।

* Our English readers are requested to remember that we go by our *Shastras*, and not by the far more advanced lights of European Science. As it is our most cherished object to give a peculiarly Indian air to the book, (which is all the more necessary, having regard to the authorities we follow) we have not scrupled to cast it in the mould of Sanskrit writers.

मूलस्त्र

न केवलं तच्छुभक्षन्नपस्य
भागैः प्रजानामयि अन्नं तस्य ।

यद्योजनाना परित् शतस्य

सर्वानन्दर्थान् विसुखीकरोति ॥ २५८ ॥

जलज्योतिर्महज्जाना मेधाना चिविधम्भवेत् ।

जलाधिकेऽधिक स्वच्छं कोमलं शुद्धं कान्तिमत् ॥ २५९ ॥

ज्योतिषं कान्तिमहृत् दुर्नीरीक्ष्य रविप्रभं ।

कान्तिमत्कोमलं छन्नं माहतम्बिमलं सुषु ॥ २६० ॥

तद्वज्ञमा ।

मेघसे पयदाङ्गया भोति ऐसा नहि है, के फकत उस्के मालिकहीका भाला करे, बलके जिस राजाके राजमे ऐसा भोति रहे, तो उसको श्योजनतक दूर रहनेवाली प्रजाका दुख नाश करे । २५८ ।

पाणि, तेज, और छावा इन तत्त्वके मिलनेसे मेघ पयदा होता है, दूसीतरह मेघसे पयदाङ्गया भोति तिनकिमिमका होता है, अर्थात् किसीमे पाणि, किसीमे तेज और किसीमे छावाका हिस्सा ज्यादा अथवा कम रहता है, अर्थात् जिस भोतिमे पाणिका हिस्सा ज्यादा रहता है, वह बज्जत् साफ उम्दा ओजनमे जगदा और नेहायेत् रोमन है । २५९ ।

जिसमे तेजका हिस्सा ज्यादा होता है, वह जगदा चमकदार नेहायेत् गोल और सूर्यके तरहसे उसपर आख नहि ठहरति, और जिसमे छावाका हिस्सा ज्यादा होता है, वह ज्यादा रोसन, गोल, बज्जत् साफ और ओजनमे हाल्का । २६० ।

TRANSLATION

258 A cloud begotten Pearl is a blessing not only to its owner,—but it shoots its blessed influence a hundred *yojanas** beyond the precincts of the domains of the king possessing it

259 Clouds are produced by the union of three things,—water, energy and the air , accordingly, cloud begotten Pearls are divided into three classes, agreeably to the preponderance of one or other of these substances Those in which water forms the base, are very transparent, soft, weighty and highly agreeable

260 Those in which energy preponderates, are beautifully round and perceptible from a distance like the sun , while such as are predominated over by the air, are agreeably tender, spherical, highly transparent and light to a degree

অস্ত্রবাদ ।

মেঘোন্তব মুক্তা যে কেবল তৎস্থানীবই শুভজনক এমন নহে, যে বাজাৰ বাজে ঐ প্ৰকাৰ মুক্তা থাকে, সেই বাজাৰ শতযোজনন্দুবৰ্তোঁ প্ৰজ্ঞাবগৰ্ভেৰও সকলঅনৰ্থ বিনষ্ট হয । ২৫৮।

জল, জ্যোতি ও বাযু এই ত্ৰিবিধি পদার্থেৰ সংযোগেই মেঘেৰ উৎপত্তি, স্বতন্ত্ৰ উচ্চ ত্ৰিবিধি পদার্থেৰ আধিক্য অনুসাৰে মেঘোৎপন্ন মুক্তাও ত্ৰিবিধি হইয়া থাকে, যে মুক্তায জলেৰ ভাগ অধিক থাকে, তাহা অত্যন্ত ষচ্ছ, কোমল, ওজনে ভাৰী ও অতিশয় কাণ্ডিবিশিষ্ট হয । ২৫৯।

যে মুক্তাতে তেজেৰ ভাগ অধিক থাকে, তাহা কাণ্ডি বিশিষ্ট, স্বৰূপ ও সূর্যোৰ ন্যায দুনিবীক্ষ্য এবং যাহাতে বাযুৰ ভাগ অধিক থাকে, তাহা কাণ্ডিবিশিষ্ট, কোমল, গোলা কাৰ, অতিনিৰ্মল ও ওজনে অতিলম্বু হয । ২৬০।

* A *Yojana* is sometimes regarded as about equal to a European league (i.e. 4 or 5 English miles but more correctly 4 *Yrosas* or about 9 miles according to other calculations 2½ English miles and according to some 8 *Yrosas*)—M. Williams.

मूलम् ।

वराहशीर्प्रभव वरिष्ठं

तस्यैव दंष्ट्राङ्गुरतुत्यर्थं ।

क्वचित् कथस्ति समुवप्रदेशे

प्रजायते शूकरत्वहरिष्ठं ॥ २६१ ॥

वह्नादिजातिभेदेन वराहोऽपि चतुर्विध ।

तेषु जाता भवेन्मुक्ता समादेन चतुर्विधा ॥ २६२ ॥

वाह्न्य. शुक्लवर्णसु कोमलसर्व एव च ।

चन्द्रिय शुकरक्षु सर्वे कर्कश एव च ॥ २६३ ॥

यैश्च स्याच्छुक्लपीतसु कोमल कोलमन्त्रिम ।

गृह स्याच्छुक्लनीष्ठसु कर्कश श्वाम एव च ॥ २६४ ॥

तर्जना ।

शूकरके भक्षकमे जो भोति पद्मदा होता है, वह भोति शूकरके दातके ममान सपेद्वय होता है, लेकिन किसी किसी जगद्मे शूकरके यद्वनके ममान रद्वा होता है ॥ २६५ ॥

विस्तररहे मनुष्यके वाह्न्य, चन्द्रि, वैश्य और शूद्र चार जात है, उनीतरह शूकरभी चार जातका होता है, और उसमे पद्मदाङ्गया गोतिभी चार जातका होता है ॥ २६६ ॥

वाह्न्यगतातका भोति सपेद्वय और चेद्ना; चन्द्रि चातका होति सपेदा सुषीकायेषु और द्रुतेमे कर्कश ॥ २६७ ॥

वैश्यगतातका भोति सपेद पीमापनविद्युत्ये और द्रुतेमे चेद्ना; और शूद्रगतातका भोति सपेद नीमापनविद्युत्ये और द्रुतेमे वर्षश ॥ २६८ ॥

TRANSLATION.

261. Pearls which originate in the head of the boar, are generally white as the tusks of that animal;—rarely resembling in hue, the color of the bear.

262. As boars are divided into four orders denominated after the names of the four cardinal castes, even so are the pearls which are produced by them.

263 64. The Brahmin Pearl is white and soft to the touch; the Kshetriya one is red-white and hard; the Pearl of the Vaisya class is white-yellow and tender; while the Sudra Pearl is blue-white and hard to the touch.

অপূর্বাদ।

বৰাহমন্তকে যে সকল মুক্তা জন্মে, তৎসমূদায় প্রায়ই
বৰাহ দণ্ডের শায় শুল্কবর্ণ হয়, তবে কোন কোন ছলে
কখন বা সেই বৰাহের গাত্রের বর্ণের শায় বর্ণবিশিষ্টও
হইয়া থাকে। ২৬১।

আঙ্গণাদি জাতিভেদে বৰাহও যেমন চারিপ্রকার হয়,
তচ্ছৎপম মুক্তাও তজ্জপ চতুর্দিধ হইয়া থাকে। ২৬২।

ব্রহ্মবর্ণ মুক্তা শুল্কবর্ণ ও কোমলস্পর্শ, ক্ষত্রিযবর্ণ মুক্তা
শুল্ক-রক্তবর্ণ ও কর্কশস্পর্শ। ২৬৩।

বৈশ্যবর্ণ মুক্তা শুল্ক-গীতবর্ণ ও কোমলস্পর্শ, শুদ্ধবর্ণ
মুক্তা শুল্ক-বীলবর্ণ ও কর্কশস্পর্শ। ২৬৪।

मूलस्त्र।

कोलजं कोलसद्गं तद्दं प्रासदश्चरवि ।
 अलभ्यं मनुजै रम्यं मौकिकं सुख्यवर्जितेः ॥ २६५ ॥

ये कम्बवः शार्द्धिसुखावर्मपं-
 पीतस्य शङ्खप्रवरस्य गोचे ।

स्थान्मौकिकानामिष्ठ तेषु जन्म
 तद्भवाणं सम्राति कीर्त्तयामः ॥ २६६ ॥

स्वयोनिमध्यच्छवितुल्यवर्णं
 शङ्खाद्वृहत्कोलफलप्रमाण ।

कम्बृङ्गव तेषु शुभं प्रदिष्ट-
 सुत्पद्यते यद्य गजेन्द्रकुम्भात् ॥ २६७ ॥

तद्भवाणमा ।

जो मोति वेरके फलके समान और शूकरके दातके समान सफेद, ऐसा शूकरके जातका मोति देखनेमें बड़त आच्छा और मुख्यहीन आदमीको नहि भील सक्ता ॥ २६५ ॥

जिस शङ्खका बदन पीलारङ्ग होए और सु काला-रङ्ग, ऐसेही शङ्खमे मोति पयदा होता है, इसलिये आव उसके जातके मोतिका हाल लिखा जाता है ॥ २६६ ॥

शङ्खसे जो मोति पयदा होता है, उसका कद बड़े बड़े वेरके समान है, और उसका रङ्ग शङ्खके पेटके समान है, शङ्खवाला मोति और हाथीके मस्तकका मोति सबसे अछ और मङ्गल करनेवाला है ॥ २६७ ॥

TRANSLATION.

265. A boar-begotten Pearl resembling a plum in shape and the tusks of that animal in hue, is a most beautiful object in nature and is not to be obtained by a meritless individual.

266 Of conch shells, those only that are yellow-bodied and black-mouthed produce Pearls. I shall now describe Pearls of this origin.

267. A Pearl that is derived from a conch shell, is of the dimensions of a large plum, and is white as the inner surface of the coat of that shell fish. Such Pearls as well as those produced by elephants, are the best of their kind and are productive of good fortune.

অনুবাদ।

আকাবে কুলের সদৃশ অখচ ব্বাহ দন্তবৎ শুল্বর্ণ ব্বাহ-
জাত মূত্রা দেখিতে অতিবরণীয় এবং পুণ্যহীন ব্যক্তিবর্গের
অপ্রাপ্য। ২৬৫।

শঙ্খের মধ্যে যেওনিন অবয়ব পীতবর্ণ এবং মুখ হৃষ্টবর্ণ,
সেই সকল শঙ্খেই মূত্রা জন্মিয়া থাকে, সম্পত্তি তজ্জাত
মূত্রাব বিবরণ বিবৃত করা যাইত্তেছে। ২৬৬।

শঙ্খ হইতে যে সকল মূত্রা জন্মে, তাহাদিগের আকাব
বৃহৎ কুলের ঘায়, বর্ণ শঙ্খের উদবেব ঘায়, শঙ্খজাত ও গজ-
বৃষ্টজাত মূত্রাই সর্বপ্রধান এবং অদ্বিতীয়। ২৬৭।

मूलम् ।

वर्षोपलसम दीपत्रा पात्तजन्यकुलोऽवं ।
कपोतारहमभाण तदतिकान्तिमनोऽहरं ॥ २६८ ॥

अश्विन्यादिकनच्च ये जाता कवय शुभा ।
मौकिकं तेषु जातं हि सप्तविश्विभेदभाक् ॥ २६९ ॥

शुक्राशुक्रपीतरका नौललोहितपिञ्चरा ।
आकर्वूरा पाठलाच नव वर्णा प्रकीर्तिता ॥ २७० ॥

तद्वजमा ।

शङ्खके भधे पात्तजन्य गंख सबमे प्रधान है, उसके वंशमे जो शड्ख होता है, उसका मोति कबुतरणे अरण्डेके समान है और ओसे पाथरके समान सफेद, निर्मल, रोमन और देखनेमे भनका हरनेवाला ॥ २६८ ॥

अश्विनी आद नघधसे सात्ताइश नद्यधतक् मात्ताइश किसिमका शड्ख पयदा होता है, इसी तरहसे शड्खसे पयदाङ्गया मोतिभी सात्ताइश किसिमका होता है ॥ २६९ ॥

शड्खसे पयदाङ्गये मोतिमे सफेद, काला, कमपीला, ज्यादा लाल, नीला, कम लाल, ज्यादा पीला, छालका खाकी और टूटके गैसा रङ्ग, इसी तरहसे नौकिसिमका रङ्ग होता है ॥ २७० ॥

TRANSLATION.

268. The conch shell called *panchajanya** is the best of its kind. The Pearls produced by it are like the pigeon's egg in size, and transparent as hail as well as white. These are exceedingly beautiful.

269. There are twenty seven kinds of conch-shells, produced by as many stars of the *Asvini* class; accordingly Pearls generated in them being marked out by distinctive qualities, are divided into twenty-seven orders.

270. A conch-shell Pearl is white, black, yellowish, crimson blue, reddish, deep yellow, ashcolored or palo-red.

অনুবাদ।

শঙ্খের মধ্যে পাঞ্জজয়ই সর্বপ্রধান, তবৎজগত্ত্বোন্ত্ব
মূল্যা আকারে কগোত ডিষ্ট সদৃশ, কবকাব ছাই বচ্ছ,
শুল্বর্ণ, অতিশ্যকাত্তিবিশিষ্ট, দেখিতে অতিমনোহর। ২৬৮।

অশ্বিন্যাদি সপ্তবিংশতি নক্তে সপ্তবিংশতিপ্রকাব শঙ্খ
উৎপন্ন হয়, শুতরাঃ শঙ্খোন্ত্ব মূল্যাও তদনুসারে সপ্ত
বিংশতিবিধি হইয়া থাকে। ২৬৯।

শঙ্খোৎপন্ন মূল্যাব শঙ্খ, হৃষি, দৈবংপীত, গাঢ়-লোহিত,
নীল, দৈবং-লোহিত, গাঢ়পীত, দৈবংপাণ্ডটে এবং পাটল
এই নববিধি বর্ণ হইয়া থাকে। ২৭০।

* So called because it is related to the five classes of beings, i.e., gods, men, Gandharvas and Asuras, serpents and Pithas.—Williams

मूलम् ।

महन्मथलघूमरनै सप्तविंशतिधा भवेत् ।
क्रमतस्मु विज्ञेयं नक्षत्रेषु मनीषिभिः ॥ २७१ ॥

पाठीनष्टस्य समानवर्णं

मीनात् सुष्टुते लघु नातिसूक्ष्मं ।
उत्पद्यते वारिचराननेषु
मीनाश्च ये भव्यचराः पयोधे ॥ २७२ ॥

गुञ्जाकलसमं यज्ञु मौक्तिक तिमिङ्गं लघु ।
पाठलीपुष्पसङ्घाशमत्यकान्ति सुवर्जुल ॥ २७३ ॥

सद्गुरा ।

अखिनी आद साज्जादृश नक्षत्रके भव्ये अखिनीसे
लेकर अज्ञेयातक् यही नौ नक्षत्रमे पयदाङ्गया मोति
ओजनमे बङ्गस्, भारी, भधा नक्षत्रसे ज्येष्ठा नक्षत्रक्
यही नौ नक्षत्रजातका मोति फक्त् ओजनी और मूलं
नक्षत्रसे रेखती भव्यचतक् यही नौ नक्षत्रजातका मोति
ओजनमे हाल्का होता है । २७१ ।

जो भव्यलि सप्तद्वये पयदा होता है, उसके सुमे
मोति पयदा होता है, भव्यलिजातका मोति बङ्गत गोल,
देखनेमे छोटा, ओजनमे हाल्का और उसका वर्ण बोयाल
भव्यलिके पिठके समान । २७२ ।

तिमि भव्यलिसे जो मोति पयदा होता है, उसका
डौन घुघटी अर्थात् गुञ्जाके समान, ओजनमे बङ्गत्
हाल्का, पाठलीफुलके समान रङ्गमे उम्दा, देखनेमे उत्तम
और कदमे गोल, लेकिन ज्यादा आवदार नहिं । २७३ ।

TRANSLATION.

271. The nine species of Pearls obtained from the first nine stars of the *Aswini* order from *Aswin* to *Aslesā*, are very heavy—those produced by the next nine from *Maghā* to *Ieshthwā* are less so; while those produced by the rest from *Milā* to *Revati* are very light.

272. Pearls are also obtained from the month of sea-fish. Such pearls are singularly round, small and light, and in color are like the back of the sheat fish, (*Silurus Boalis*).

273. Those Pearls that originate in whales, are *gunjā* shaped* and *pātali*-colored.† They are very light and agreeably round, but are not highly lustrous.

অহৰাদ !

অধিগ্নাদি সপ্তবিংশতি মন্ত্রের মধ্যে অধিনী হইতে অঞ্চল পর্যন্ত এই নবমক্ষত্রজাত মুক্তা ওজনে অতিগুরু, মধ্য হইতে জ্যেষ্ঠা পর্যন্ত এই নবমক্ষত্রজাত মুক্তা ওজনে গুরু এবং মূলা হইতে বেবতী পর্যন্ত এই নবমক্ষত্রজাত মুক্তা ওজনে লঘু হইয়া থাকে । ২৭১ ।

যে সকল মৎস্য সমুদ্রে জন্মে, তাহাদিগের শুধু মুক্তা উৎপন্ন হয়, মৎস্যজাত মুক্তা অতিগোলাকার, আকারে কুচু, ওজনে লঘু হয়, এবং তাহার বর্ণ বোয়াল-মৎস্যের পৃষ্ঠাগের বর্ণ সদৃশ । ২৭২ ।

তিমিমৎস্য হইতে যে মুক্তা জন্মে, তাহা আকারে গুঞ্জার (কুঁচের) ত্বায়, ওজনে অতিলঘু, পাটলীপুল্প-সদৃশ বর্ণবিশিষ্ট, উভয় গোলাকার, কিন্তু অধিক তেজ-বিশিষ্ট হয় না । ২৭৩ ।

* Patali is the trumpet flower, *Bignonia Suaedolens*.—Williams.

† A red and black berry of Abrus Precatorius forming the smallest (1) of the jeweller's weights averaging about $\frac{1}{11}$ grains Troy.—Williams.

मूलम् ।

वातपित्तफदन्तुसन्निपातप्रभेदतः ।

सप्तप्रकृतयो मीनाः सप्तधा तेन मौकिकं ॥ २७४ ॥

लघिष्ठमरुणं वातात् आपीतं मृदु पित्ततः ।

शुद्धं गुरु कफोद्रेकात् वातपित्तान्मृदुलघुः ॥ २७५ ॥

तर्जमा ।

‘वायु, पित्त, कफ; वायुपित्त; कफपित्त; वायुकफ और वायुपित्तकफ यही शात किसिमकी मरुखिमी चाब प्रकारकी होति है, इसवास्ते मरुलिसे पयदाङ्गया मोतिमी शात तरडेका होता है । २७४ ।

जिस् मरुलिमे छावा ज्यादा होगा, उससे पयदाङ्गया मोति ओजनमे बज्जत् छालका, अरणवर्ण; जिस् मरुलिमे पित्त ज्यादा होगा, उससे पयदाङ्गया मोति छालका पीलारङ्ग, और जेरा ठोकरखे झट ढुट् जायेगा; जिस् मरुलिमे कफ ज्यादा होगा, उसका पयदाङ्गया मोति ओजनमे भारी, और खेद रङ्ग; और जिस् मरुलिमे वायुपित्त ज्यादा होगा, उसका पयदाङ्गया मोति ओजनमे बज्जत् छालका, और जेरा ठोकरखे ढुट् जायेगा । २७५ ।

TRANSLATION.

274. Fishes are divided into seven kinds, according to the preponderance of one, two, or all of the three vital properties—the air, bile and cold ; and so are the Pearls produced by the finny kind.

275. Pearls which come from fish into whose composition the air principally enters, are exceedingly light and reddish brown , those produced by biliary fish are yellowish and brittle ; those produced by fishes in which cold preponderates, are heavy and white ; and those which originate in fish predominated over by the air and bile, are brittle and excessively light.

অমুলাদ ।

বাত, পিত্ত, কফ ; বাতপিত্ত ; বাতকফ এবং বাতপিট-
কফ ; এই সপ্তবিধি ধাতুপ্রাধান্যনিবদ্ধন মধ্যে সপ্তবিধি হইয়া
ধাকে, স্থতরাঃ তঙ্গাত মুক্তাও সাতপ্রকার হয় । ২৭৪ ।

বাতপ্রধান মৎসজাত মুক্তা ওজনে অতিশয় লম্বু ও
অক্রম্যবর্ণ ; পিত্তাধিক মৎসজোন্তব মুক্তা দৈষৎ পীতবর্ণ ও ভদ্-
প্রবণ ; কফবভাব মৎসজোন্তব মুক্তা ওজনে ভাস্তী ও শক্র-
বর্ণ এবং বাতপিটাধিক মৎসসংজোন্তব মুক্তা ভদ্রপ্রবণ ও
ওজনে অতি লম্বু । ২৭৫ ।

भूष्म् ।

यातस्ये पूर्भवं स्थूलं पित्तस्ये पूर्णम च्छ ॥

सर्वलिङ्गप्रयोगेण साद्विषातिकमुच्यते ।

एकजाः शुभदाः प्रोक्तास्तथा वै साद्विषातिकाः ॥ २७६ ॥

भौजङ्गमं नीलविशुद्धवत्तं

सर्वं भवेत् प्रोक्त्वा लवण्यशोभं ।

नितान्तधौतप्रतिकस्यग्रमान-

निखिंश्चारासमवशोभं क ॥ २७७ ॥

भुजङ्गमासो विषदेगहप्ताः

श्रीवास्तुकेवंशभवाः प्रथिव्यां ।

क्षचित् कदाचित् खलु मुख्यदेशे

तिष्ठन्ति ते पश्यति तान् मनुष्याः ॥ २७८ ॥

तद्जमा ।

जिस् मछलिमे बायुकफ ज्यादा होगा, उस्का पयदा-
ज्या भोति कहामे कुच बड़ा; जिस् मछलिमे पित्त-
कफ ज्यादा होगा, उस्का पयदाज्या भोति बज्जत् साफ
और निर्मल; जिस् मछलिमे बायु वित्त कफ तिनो समान
होगा, उस्का पयदाज्या भोति पूर्वलिखित तिन गुणवृक्ष
होगा; और इसी सातकिसिभूकी मछलिके भोतिके सभी
जो भोति एकधातुप्रधान अथवा सर्वधातुमधान महसिले
पयदा होए, वही शुभदायक है ॥ २७६ ॥

सांपके मस्तकमे जो भोति पयदा होता है, वह उम्हा,
गोल, बज्जत् साफ और जेनाति झड़ तत्त्वारके बादके
समान नीलारङ्ग ॥ २७७ ॥

जिस् सर्पके मस्तकमे भोति पयदा होता है, वह बास्तकि-
वंशका साप होता है, और ऐसा साप जमीनपर छरकते हैं
नहि पयदा होता, कदाचित् किसी परिच देशमे ऐसा
साप पाया याता है ॥ २७८ ॥

TRANSLATION.

276. Pearls produced by fish predominated over by the air and cold, are rather large; those produced by fish in which bile and cold preponderate are very transparent; and those produced by fish into which the three substances enter in equal proportions, combine all the first-mentioned qualities. Of these, those only into the composition of which either one substance or all the three enter, are productive of good.

277. Pearls which adorn the serpent's crest, are finely round and highly shining; and reflect a beautiful blue halo like the flash of a polished sword.

278. Those serpents that bear Pearls on their head are the descendants of *Vásuki**; these are not born everywhere, and are rarely seen by men in some sacred ground.

অমুবাদ।

যে যৎক্রমে বাতশ্লেষার ভাগ অধিক, তদ্বৎপুরু মূলার
আকার কিঞ্চিৎ ইহঁ হয়; পিণ্ডশ্লেষাধিকান যৎক্রমাত
মূলা অতিষ্ঠচ্ছ এবং বাত-পিণ্ডকফাধিক যৎক্রমে পুরু
মূলা অথবোত্ত ত্রিবিধ লক্ষণাত্মক হইয়া থাকে। উক্ত
সপ্তবিধ মূলার মধ্যে যে এন্টি একধাতুপ্রবান বা সর্বধাতু-
প্রবান যৎক্রমে জন্মে, তাহারাই শুভজনক। ২৭৬।

চুজন্মতবজ্ঞাত মূলা উভনগোলাকার, অতিশয়
উচ্চল, এবং শাণিত করবালের ধারের ঘায় বিশুল নীল-
আভামুক্ত হয়। ২৭৭।

যে সকল চুজন্মের মন্তবে মূলা জন্মে, তাহারা বাত-
কির বৎসমুক্ত এবং সে সকল সর্প পৃষ্ঠিবীর সকল হাবে
জন্মে না, কদাচিং কোন পৰিজ অদেশে তাহাদিগকে
দেখিতে পাওয়া যায়। ২৭৮।

* Sovereign of the snakes.

मूलम् ।

फणिङं वर्तुलं रम्यं नीलच्छाय महाद्युति ।

मुण्ड्हीना न पश्चन्ति वासुके कुलसम्भवं ॥ २७५ ॥

भृगालकोलामलकोलगुञ्जा-

फलप्रमाणासु चतुर्विधासा ।

खुर्वं द्वाषाहङ्गवंश्यगूद्रा.

सर्पयु जाता प्रवरासु सर्वा ॥ २८० ॥

प्रायापि रत्नानि धनं श्रियत्वा

राजश्रियत्वा महती दुरापा ।

तेजोऽन्विताः पुण्यकृतो भवन्ति

सुकाफलस्यास्य विधारणेन ॥ २८१ ॥

तरजमा ।

सापके भस्तकका पयदाङ्गया मोति गोब, देखनेमें खुष-
मुरत, नीलरङ्गकी आभासहित, बड़त रोपन, ऐसा मोति
मुण्ड्हीन आदमीको आख्य से देखनामी नशीब नहि
होता । २७६ ।

सापके भस्तकमें जो मोति पयदा होता है, उहमी
वाह्यण, चन्द्रि, वैश्य और शूद्रके समान चारवर्णका है,
उस्में से जो व्राह्मणवर्ण होए, उस्का कद खांकुलके फलके
समान, जो चन्त्रिवर्ण, उस्का कद आमलाफलके समान,
जो वैश्यवर्ण, उस्का कद कोटे येरके समान और जो शूद्र-
वर्ण, उसका कद गुञ्जाके समान है । २८० ।

मुण्ड्हवान् आदमी बड़त् रत्न, धन, लक्षी, या बड़त्
मुस्किलसे छासिलहोनेवाली राचलधीको छासिल करके
जिस्तरहसे चमकति, पेशानी और तुराणी चेहारा होते
है, उसी तरहसे सापके भस्तकका एक मोति धारण
करनेसे तेजवान हो सके है । २८१ ।

TRANSLATION.

279. Persons void of merit cannot see the class of Pearls under description;—the exceeding brilliancy and beauty of which are hidden from their view.

280. Such Pearls as are found on the head of serpents, are divided into four classes called after the names of the four principal castes. Of these, those which are Brahmins, resemble in form *Shyākula** ; the Kshetriya class are like the fruit of the *Emblic Myrobalan*; the Vaisya Pearls are like common plums; while the Sudra ones are *gunjá*-shaped.

281. The power which is attained by virtuous people through the possession of innumerable gems and great wealth, through ordinary prosperity or through regal good fortune, is attained by wearing one serpent-begotten Pearl.

অনুবাদ।

ফণীর মস্তকোত্তৃত, গোলাকার, রংগীয়, নীলচায়া-
বিশিষ্ট ও অতিজেজস্বি মূলা পুঁথাহীন ব্যক্তির নমনগোচর
হইবার নহে। ২৯৭।

সর্পগন্তকে যে সকল মূলা উৎপন্ন হয়, তাহারা আঙ্গণ,
ক্ষত্রিয়, বৈশ্য ও শুদ্ধভেদে চতুর্বিধ হইয়া থাকে। তন্মধ্যে
যেগুলি অঙ্গবর্ণ, সেগুলি শাঁকুলের ন্যায়; যেগুলি
ক্ষত্রিযবর্ণ, সেগুলি আমলকীর ন্যায়; যেগুলি বৈশ্যবর্ণ, সে-
গুলি কুচের ন্যায় হয়। ২৮০।

পুঁথবান্ লোকেরা প্রচুর রত্ন, ধন, সামান্য শ্রী অথবা
অতিদুপ্রাপ্য মহৎ রাজশ্রী পাপ হইয়া যেকুপ তেজস্বি
হন, একটী সর্পজাত মূলাধারনে সেইরূপ তেজস্বি হইতে
পারেন। ২৮১।

* A thorny shrub.



मूर्खम् ।

जिज्ञासया रत्नविनिदयन्ते^१ :

शुभे मुहूर्ते प्रयत्नैः प्रयत्नात् ।

रक्षाविधानं सुमहादिधाय

चम्पार्णेयविष्टं क्रियते यदा तत् ॥ २८२ ॥

तदा महदुन्दुभितूर्यग्नोपै-

धनैर्धनैराद्वियतेऽन्तरीक्षं ।

न तं भुजङ्गा न तु जातुधाना

न राक्षसा नापि च दुष्टलोकाः ॥

हिंसन्त यस्याइश्विरः समुत्थं

मुक्ताकलं तिष्ठति कोपमध्ये ॥ २८३ ॥

भेकादिपूषि जायन्ते मण्डो ये क्षचित् क्षचित् ।

भौजङ्गमणेसुत्यास्ते विज्ञेया बुधोन्नन्ते ॥ २८४ ॥

तटजना ।

जिभृक कोइ आदमी रत्नपारचीके मतके अतुसार नेकसायेतमे सांपके मस्तकडे पयदा झये मोतिको मकानमे रखते हैं, उस्वक्तमे आकाशमण्डलमे घन घन डुन्हुमि बाजे, को शुन होति हैं, इस् कारण जो आदमी खाजानेमे सांपका मोति रक्खे, वह आदमी कभी सांप, राक्षस, निशा-चर और ढाकु वगैरहसे भय नहि रखता ॥ २८२/२८३ ॥

किसि किसि जगहमे भेद्यकेभी मस्तकमे मोति होता है, परिहत लोक उस् मोतिकोभी सांपके मोतिके समान कहते हैं ॥ २८४ ॥

TRANSLATION.

282—283 When in an auspicious hour, a person carefully keeps such a gem in his house, in conformity with the instructions of the authorities, the skies resound with the sound of the *Dundhuvi* ;* and such a person has nothing to fear from serpents, *Rdkshasas*† and other demons, or from wicked people.

284. In certain places, Pearls are found on the head of frogs; learned men class these with serpent Pearls.

অনুবাদ।

যখন কোন ব্যক্তি বজ্রপুরুষকদিগের অভিমত ও উলংঘনে
সর্পোন্তের মূল্যা অতিয়তপূর্বক গৃহে রাখা করেন, সেই
সময়ে আকাশমণ্ডলে ধন ধন ছন্দুভিধনি হইতে থাকে।
এবং যে ব্যক্তির কোষমধ্যে সর্পমূল্যা থাকে, সে ব্যক্তি
কখনই সর্প, বাক্ষস, অপবাপব নিশাচর এবং ছক্টলোক
হইতে ভীত হয় না। ২৮২। ২৮৩।

কোন কোন স্থানে তেকাদিব মন্তকেও মণি জন্মিয়া থাকে,
পশ্চিতেবা সেই মণিকে সর্পমণিব তুল্য বিবেচনা করেন। ২৮৪।

* A sort of large kettle drum

† Fide anti

मूलम् ।

सैंहलिकपारलौकिकसौरायूतामृपर्णीपारसीका ।
कौवेरपाण्डविराटमिति मुक्ताकराद्वाद्यौ ॥ २८५ ॥
खात्वा स्थिते रवौ मेघैर्मुक्ता ये जलविन्दव ।
गीर्णा शुक्रिपु जायन्ते तैर्मुक्ता निर्मलत्विप ॥ २८६ ॥
सूला मध्यास्तथा सूक्षा विन्दमानानुभारत ।
भवन्ति मुक्तास्तासाच्च मूल्यं स्यान्मानरूपत ॥ २८७ ॥

तरजमा ।

सिंहल, पारलौकिक (आब इसवक्तमे नहि मालुम, के उस्का नाम केय है), सौरायू (सुराट), तामृपर्णी (पश्चिम घाटपर्वतके पाश), पारसीक (पारस्य देश), कौवेर (कैलासपर्वतके निकट), पाण्डव (द्राविडके अन्तर्गत), विराट (मत्स्य देश), इसी आट जगहमे मोति पयदा होता है । २८५ ।

सूर्य जिस् समये स्वातीनक्षेत्रमे रहता है, उस् समयमे जो सब जलकी बुद्धि पिपमे पढ़ति है, उसी जलकी बुद्धके द्वारा बज्जत् साफ अर्थात् बज्जत् रोसन मोति पयदा होता है । २८६ ।

जलकी बुद्दे जिस् तरहको चर्पे गो, उसी तरहका मोतिभी होगा, अर्थात् अगर जलकी बुद्धि रति होगी, तो बड़ा मोति होगा, और मध्यम जलकी बुद्धसे मध्यम मोति होगा और पत्तुलि बुद्धसे छोटा मोति होगा । २८७ ।

TRANSLATION.

285. Pearls are produced in the following eight places:—*Sinhala*,* *Páralauhika*,† *Saurástra*,‡ *Tamraparní*,¶ *Párasíka*,|| *Kauvera*,§ *Pándya*** and *Viráta*.††

286. The Pearls that originate in water-drops falling upon oysters, when the sun rests on the *Swáti*†† star, are flawless and bright

287. The size of these varics in strict concomitance with the size of the water-drops—i. e. a large drop producing a proportionately large Pearl, and a small drop, a proportionately small one.

অনুবাদ।

সিংহল, পারলৌকিক (অধুনা অঙ্গাত নামে পরিচিত) সোৰাষ্ট্ৰ (হুবাট), তাত্রপৰ্ণী (পশ্চিম ঘাটের সঞ্চিহ্ন), পারমীক (পাবল্লদেশ), কৌবেব (কৈলাস পর্বতের সঞ্চিহ্ন), পাণ্ড্য (দ্রাবিড়ের অঙ্গর্গত), বিবাট মৎস্যদেশ), এই অষ্টাহানে মুক্তা উৎপন্ন হয়। ২৮৫।

সূর্য্য যে সময়ে স্বাতীনক্ষত্রে অবস্থিতি কবেন, সেই সময়ে যে সকল জলবিন্দু শুক্তিগঠে নিপত্তি হয়, সেই জলবিন্দু দ্বারা অতিনির্মল এবং অতিতেজস্বী মুক্তা জন্মে। ২৮৬।

বৃষ্টিবিন্দু সকল যে পরিমাণে পতিত হইবে, মুক্তা ও সেই পরিমাণে জন্মিবে, অর্থাৎ স্ফূলবিন্দু দ্বারা স্ফূল, মধ্যবিন্দু দ্বারা মধ্যমাকার এবং অতিসূক্ষ্মবিন্দুতে অতিক্ষুড় মুক্তা উৎপন্ন হইবে। ২৮৭।

* Ceylon.

† Cannot be identified now.

‡ Surat.—(Vide ante)

¶ Near the Western Ghâts.

|| Persia.

§ Adjoining the Kailâsha Mountain

** Included in Drâvîra.

†† Matayadesha

†† The star Arcturus (as forming the fifteenth lunar asterism)

मूलस्।

सुस्थिरं मधुरच्छायं भौक्तिकं सिहलोङ्गवं ।
पारलौकिकसमूतं भौक्तिकं निविदं गुरु ॥ २८८ ॥
तास्रपणीभवं तास्रं पौतं पारसपमवं ।
ईपच्छग्रामज्ञ रुचन्व कोवेरोङ्गवभौक्तिकं ।
पाण्डयदेशोङ्गवं पाण्डु सित रुचं विराटज ॥ २८९ ॥
रुक्मिण्याख्या तु या शुक्ति क्षत्रप्रसूतिः सुदुर्लभा ।
तत्र जातं सितं स्वच्छ जातीफलसम वरं ॥ २९० ॥

तद्वज्ञमा।

सिहलदेशी मोति बज्जत् चमकदार और साफ भीमके समान रङ्ग, पारलौकिक देशका पथदाङ्गया मोति बज्जत् ठीस और ओजनमें बज्जत् भारी । २८८ ।

तास्रपणी देशका पथदाङ्गया मोति ताषेके रङ्ग, पारस्य देशका मोति पीला रङ्ग, कौवेर देशका मोति योहा झाम रङ्ग और बहा कर्कश, पाण्डयदेशका मोति फिका चफेद, विराट देशका मोति शुकररङ्ग और कर्कश । २८९ ।

रुक्मिणी नामकी एक जाति सिप पथदा होति है, लेकिन उस जातकी सिप बज्जत् फम है, उससे जो मोति पथदा होता है, वह नेहायेत् खोसरङ्ग, सफेद और बज्जत् साफ और जायफलके समान बहा, इस तरहेका मोति काविल इम्जत्के है । २९० ।

TRANSLATION.

288. A Cingalese Pearl is very cool to the touch, pure and honey-colored; a *páralaukika* Pearl is very substantial, and consequently heavy.

289. A Pearl of the *Támraparní* country is copper-colored; a Persian Pearl is yellow; a *Kauvera* Pearl is gray and frightfully rough; and a Pearl produced in *Pándya* is white and rough.

290. There is a particular oyster called *Rukmini*, which is very rare. The pearls found in it are white, transparent and large as nutmegs. They are much coveted.

অস্তুবাদ।

সিংহলদেশীয় মূলা অতিশ্রিষ্ঠ এবং বিশুদ্ধ মধুর শ্যায় বর্ণবিশিষ্ট; পারলৌকিকোৎপন্ন মূলা অত্যন্ত নিবেট, স্ফুরাং ওজনে ভারী হইয়া থাকে। ২৮৮।

তাত্ত্বপর্ণসমুদ্ভূত মূলাব বর্ণ তাত্ত্বের ন্যায়; পাবন্যদেশীয় মূলা পীতবর্ণ; কৌবেরদেশোভব মূলা ঈষৎ শ্যামবর্ণ ও অতিকর্কশ; পাঞ্চদেশোৎপন্ন মূলা পাঞ্চবর্ণ এবং বিরাট-দেশজাত মূলা শুল্ববর্ণ ও কর্কশ হইয়া থাকে। ২৮৯।

রুমিগী নামে একজাতীয় শুল্কি জন্মে, তজ্জাতীয় শুল্কি অতিছুর্ণভ, তাহাতে যে মূলা উৎপন্ন হ্য, তাহা শুল্ববর্ণ, দ্বচ্ছ ও জায়ফলের ন্যায় বৃহৎ হ্য, এবং এ প্রকার মূলা অতিআদরণীয়। ২৯০।

मूलम् ।

क्षायावदर्जुलं रम्यं निर्दीपं यदि लभ्यते ।
 अमूल्यं तदिनिर्दिष्टं रद्धलच्छणकोषिदैः ।
 दुर्लभं नृपयोग्यं स्यादस्यभाग्यं नै लभ्यते ॥ २६१ ॥
 ब्रह्मादिजातिभेदेन शुक्रयोऽपि चतुर्विधाः ।
 तासु सर्वस्तु जातं हि मौकिकं स्याज्ञतुर्विधं ॥ २६२ ॥
 ब्राह्मणसु सितः सच्छ्वा गुरुः स्त्रियः प्रभान्वितः ।
 आरक्षः चत्वयः स्यूलस्यारुणविभान्वितः ॥ २६३ ॥

तद्दृजमा ।

रद्धपारची परिणितोंके मतके अनुसार उक्तम कुटदेनेवाला और गोल, देखनेमे रमणीय और वेच्यदेव मोति बज्जत् दुर्लभ है; और वेकिमत् है, और राजा के योग्य है, उस् जातका मोति कम नसीबके योग्य नहि; वह एक बालमन्द प्रतापमानके योग्य है ॥ २६१ ॥

जिस् प्रकारसे ब्राह्मण, चत्त्वि, वैश्य और शूद्र चारजात होति हैं, उसी प्रकार मिपमेभी चारजात है, उससे पवदारुणा मोतिभी चार जातका है ॥ २६२ ॥

जो मोति सफेद रङ्ग, साफ, ओजनमे भारी, चमकदार और तेजस्वी होए, उसको ब्राह्मणवर्ण कहते हैं; जो मोति सुखीमायेल, और देखनेमे बढ़ा, सुखरङ्ग और कुटदेनेवाला, वह मोति चत्त्विवर्ण है ॥ २६३ ॥

TRANSLATION.

291. According to the authorities, perfectly circular and chaste Pearls casting a beautiful shade, are rarely found and are of priceless worth, they being fit enjoyment for princes. Such Pearls are beyond the reach of unlucky individuals.

292. The four-fold division of caste holds also with oysters; accordingly oyster-begotten Pearls are of four kinds.

293. Such of these as are white, transparent, weighty, cool and shining, are reckoned Brahmins; those which are ruddy, and large and which possess a reddish light, are Kshetriyas.

অনুবাদ।

রত্নকল্পবিং পণ্ডিতদিগেব মতে উত্তম ছায়াবিশিষ্ট, সুন্দর গোলাকাব, দেখিতে রমণীয়, অথচ নির্দোষ মূল্য অতিদুর্লভ, অমূল্য এবং রাজভোগ্য, তজ্জাতীয় মূল্য অমূল্য ভাগ্য ব্যক্তিগণের অপ্রাপ্য। ২৯১।

অঙ্গাদি জাতিভেদে শুক্তি চতুর্বিধ হইয়া থাকে, ইতবাং শুক্তিজ্ঞাত মূল্যাও চতুর্বিধ হয়। ২৯২।

যে সকল মূল্য শুক্তিবর্ণ, অচ্ছ, শুজনে ভারী, স্নিগ্ধ ও প্রভাবিশিষ্ট, তাহারা অক্ষবর্ণমধ্যে গণ্য; যেওলি দৈবৎ বক্তব্য, আকারে বহু ও অক্ষবর্ণ প্রভাবিশিষ্ট সেওলি ক্ষত্রিযবর্ণমধ্যে গণনীয়। ২৯৩।

मूर्खम् ।

वैश्यस्वापीतवर्णीऽपि स्त्रिगः श्वेतप्रभान्वितः ।
 शूद्रः शुक्लवप्तुः सूक्ष्मस्थाया स्फूलोऽसितद्युतिः ॥ २६४ ॥
 वंशजं शशिसङ्घाशं कक्षोलफलमाचकं ।
 प्राप्यते बङ्गमिः सुण्णैस्त्राद्रब्दं देवसम्मतं ॥ २६५ ॥
 पञ्चमूतसमुद्रे काहंशः पञ्चविधों भवेत् ।
 सुका॑ पञ्चविधा॒ स्त्रासा॑ यथालक्षणमुच्यते ॥ २६६ ॥

तर्जमा ।

जो मोति कम पीलारङ्ग, चमकदार, सफेद और कुट्टदेने-वाला होए, उसको वैश्यवर्ण कहते हैं, और जो मोति सादारङ्ग, लेकिन क्रोटा, और जो मोति कट्टसे बढ़ा, लेकिन कालारङ्ग वह शूद्रवर्ण मोति है ॥ २६४ ॥

वाशसे जो मोति पयदा होता है, वह देखनेमें चन्द्रके समान शुक्लवर्ण और उसका कट कक्षोलफलके समान बढ़ा, इस जातका मोति खास, कोइ कोइ लोक बङ्गत् सुण्णके जोरसे दो एक पावे ॥ २६५ ॥

एधी आद पाच महामूत अथर्त् माटुी, पाणि, छाका, आग और आकाश इसी पांच तत्त्वके कमी वेशीसे वांशभी पाचप्रकारका होता है, इस कारण वाशनातका मोतिभी पांचप्रकारका होता है ॥ २६६ ॥

TRANSLATION.

294. Those Pearls that are yellowish and cool, and which are possessed of a white lustre, are Vaisyas; lastly of Súdra Pearls, some are white and small while the rest are black and large.

295. Pearls which originate in bamboos, are clear as the moon ; and are like the *kakkol** fruit in shape. They are generally enjoyable by the gods. Some through rare merit obtain possession of one or two.

296. There are five species of bamboos, on account of the preponderance in them of one or other of the five elements ; consequently bamboo Pearls are classified under five distinct heads.

অঙ্গবাস ।

যে সকল মূল্লা দীর্ঘ পীতবর্ণ, নিষ্ঠ অথচ শ্রেতপ্রভা-
বিশিষ্ট, তাহারা বৈশুবর্ণমধ্যে পরিগণিত এবং শুজ্জাতীয়
মূল্লার মধ্যে কতকগুলি শুল্ববর্ণ ও শুদ্ধকায়, এবং কতক-
গুলি ক্রফ্যবর্ণ ও বৃহৎকায় হইয়া থাকে । ২৯৪ ।

বংশজাত মূল্লা দেখিতে চত্ত্বের আয় শুল্ববর্ণ, আকারে
ককোল (হৃগুৰ্ভি দ্রব্য বিশেষ) ফলের সদৃশ, এই জাতীয়
মূল্লা প্রায়ই দেবতোগ্য, কেহ কেহ বহু পুণ্যবলে ছাই
একটী প্রাপ্ত হইয়া থাকেন । ২৯৫ ।

পৃথিব্যাদি পঞ্চভূতের প্রাধান্যনিবস্তন বংশ পঞ্চবিধ
হয়, সুতরাং বংশজাত মূল্লাও পাঁচপ্রকারের হইয়া
থাকে । ২৯৬ ।

* A fragrant fruit.

मूर्खम् ।

पार्थिवो गुरुरच्छा च तैजसी तेजसा लघुः ।
 वायवी च वृद्धं स्थूला गागनी कोमला लघु ॥ २६७ ॥
 आथा स्थित्या वृश शुक्रा पञ्चता ग्रवरा मता ।
 आसा धारणमाचेण व्याधिः कोइपि न जायते ॥ २६८ ॥
 चतुर्धा मौक्तिके च्छाया पीता च मधुरा सिता ।
 नीला चैव समाख्याता रबतत्त्वपरीक्षकै ॥ २६९ ॥

तरजमा ।

जिस् मोतिमे एष्टीका हिस्सा ज्यादा है, वह आज-
 नमे भारी, और बड़त् साफ, जिस् मोतिमे तेजका
 हिस्सा ज्यादा है, वह आजनमे हाल्का, जिस् मोतिमे
 हाबाका हिस्सा ज्यादा है, वह घोड़ा ठोकरसे टुट जाता
 है और कद्दसे बड़ा, और जिस् मोतिमे आकाशका
 हिस्सा ज्यादा है, वह कुनेमे आच्छा और आजनमे
 हाल्का । २७० ।

जिस् मोतिमे जलका हिस्सा ज्यादा है, वह
 चमकदार, सादा और साफ, यही पांचजातके मोति
 पहेरनेमें किसी तरहकी व्याधि अथर्वचदनके विभारिका
 खौफ नहिं । २७१ ।

रब्रपारच्छी पण्डित पीला, मधुके समान रङ्ग,
 शुक्रवर्ण और नीलवर्ण, यही चारपकारका आभा मोतिकी
 कहते हैं । २७२ ।

TRANSLATION.

297. Earthy Pearls are heavy and spotless; energy-begotten Pearls are very light; airy Pearls are exceedingly brittle and thick; skyey Pearls are very soft and light.

298 Watery Pearls are cool and eminently white. All these kinds are superior; and the wearing of them wards off disease.

299. Authorities in the matter of gems mention four kinds of shade as belonging to Pearls;—viz., the yellow, the honey-colored, the white and the blue shade.

অন্তর্বাদ।

পার্থিবী মূলা ওজনে ভারী ও অতিনির্মল, তৈজসী মূলা ওজনে অতিলমু, বায়বী মূলা অতি-ভদ্র ও সুল, গাগনী মূলা অতি-কোমল অথচ ওজনে লম্বু। ২৯৭।

অলৌকিক মূলা প্রিষ্ঠ, অত্যন্ত শুল্পবর্ণ হইয়া ধাকে, এই পঞ্চবিধ মূলাই অতি-শ্রেষ্ঠ এবং এই সকল ছাঁচীয় মূলা ধারণ করিলে কোনপ্রকার ব্যাধিভয় ধাকে না। ২৯৮।

রহস্যিঃ পঞ্চতেলা মুঠ, মধুর, অন্ত ও নীল এই চারি-
প্রকার ছাঁচা মূলাতে নির্দেশ করিয়া দিয়াছেন। ২৯৯।

मूष्मु ।

पीता लक्ष्मीप्रदा च्छाया मधुरा बुद्धिवर्द्धनी ।

मुक्ता यशस्करी च्छाया नौला सौभाग्यदायिनी ॥ २०० ॥

सितच्छाया भवेदिप्रः चन्त्रियचार्करणिमान् ।

पीतच्छाया भवेहैश्वरं शूद्रं कृष्णरचिर्मत ॥ २०१ ॥

अथ मुक्ता-गुणाः ।

सुतारस्तु चुष्टजस्तु सुच्छस्तु निर्मलन्तया ।

घनं स्त्रियस्तु सुच्छायं तथासुरुष्टितमेव च ।

अष्टौ गुणा समाख्याता भौक्तिकानामशेषतः ॥ २०२ ॥

तटजमा ।

पौला आभायुक्त मोति दौलतका ज्यादा करनेवाला है, मधुके समान आभाविशिष्ट मोति बुद्धिको देनेवाला, शुक्रवर्ण आभायुक्त मोति यशका ज्यादा करनेवाला है और नौल आभायुक्त मोति सुभाग देनेवाला ॥ २०० ॥

शुक्र आभायुक्त मोति व्राज्ञपवर्ण, प्रात कालके शूर्यके समान आभायुक्त मोति चन्त्रिवर्ण, यीत आभायुक्त मोति वैश्वर्ण और कृष्ण आभायुक्त मोति शूद्रवर्णमे सुमार किया गया है ॥ २०१ ॥

मोतिका गुण ।

सुतारत्व, सुष्टजत्व, सुच्छल, निर्मलत्व, घनत्व, स्त्रियत्व, सुच्छायत्व और असुरुष्टितत्व यही आठप्रकारके गुण मोतिमे होता है ॥ २०२ ॥

TRANSLATION.

300. The first brings on wealth ; the second fosters the understanding ; the next brings about fame ; and the last is the harbinger of good luck.

301. A Pearl with a white shade belongs to the Brahmin, with a pale-red shade to the Kshetriya, with a yellow shade to the Vaisya, and with a black shade to the Sudra order.

Properties of Pearls.

302. A Pearl is named after the name of the quality which forms its distinctive feature ; and eight sorts emerge as the consequence of this classification.

অস্ত্রবাদ ।

পীতচ্ছায়া লক্ষ্মীবৃক্ষিকাবিনী, মধুরচ্ছায়া বৃক্ষিদায়িনী, শুল্লচ্ছায়া যশোবৃক্ষিনী এবং নীলচ্ছায়া সৌভাগ্যদায়িনী হইয়া থাকে । ৩০০ ।

শুল্লচ্ছায়াবিশিষ্ট মূল্লা বিপ্রবর্ণ, তরুণ অরুণচ্ছায়া-বিশিষ্ট মূল্লা ক্ষত্রিযবর্ণ, পীতচ্ছায়াবিশিষ্ট মূল্লা বৈশ্যবর্ণ এবং শুক্রচ্ছায়াবিশিষ্ট মূল্লা শূক্রবর্ণসহ্যে পরিগণিত । ৩০১ ।

মুক্তার গুণ ।

সুতারহ, শহুভু, শচ্ছু, নির্মলসু, ঘনসু, স্বিদ্ধসু, শুচ্ছায়সু ও অশুটুতসু, এই আটপ্রকার গুণ মুক্তায় বিদ্যমান থাকে । ৩০২ ।

मूलम् ।

तारकाद्युतिसङ्घाश सुतारमिति गद्यते ।

सर्वतो वर्तुलं यज्ञु सुष्टुत्तं तन्निगद्यते ॥ ३०३ ॥

सच्चरं दोपविनिर्मुक्त निर्मलं मलवर्जित ।

युक्त्व तुलया यस्य तद्धनं मौकिकं वर ॥ ३०४ ॥

शीताशुविष्वसङ्घाशं मौकिकं सिंधसुच्यते ।

क्षायासमन्वित यज्ञु सुच्छाय तन्निगद्यते ।

ब्रणरेखाविहीनं यत तत् स्यादस्फुटितं शुभं ॥ ३०५ ॥

खेतकाचसमाकारं शुभाशुश्रतयोजित ।

भपराजप्रतिच्छायं मौकिक देवभूप्रण ॥ ३०६ ॥

तरजमा ।

जिस मोतिमे तारेके समान आभा निक्ले, वह सुतार,
जो मोति गोलाकार, वह सुष्टुत । ३०३ ।

जो मोति वेच्चयेव होए, उस्को स्वच्छ कहते हैं, जो
मोति भयला ना होए, उस्को निर्मल कहते हैं और जो
मोति धोजनमे भारी होए, उसको धन कहते हैं । ३०४ ।

जो चन्द्रके समान किरणविशिष्ट है, उस्को सिंध
कहते हैं, जो मोति उत्तम क्षायाविशिष्ट अर्थात् उत्तम
आभाविशिष्ट उस्को सुच्छाय कहते हैं, और जो मोति
साफ सुथरा होए, उस्को असुटित कहते हैं । ३०५ ।

सफेद रङ्ग काचके समान, उत्तम किरणविशिष्ट, रोड
मक्कलिके समान आभाशुक, ऐसा मोति देवताओंके गहनेके
योग्य है । ३०६ ।

TRANSLATION.

303. Those Pearls which throw out starry beams, are termed *sūlāra*; those which are entirely round, are called *suvarita*.

304. Those which are flawless, are called *sachchha* (transparent); those in which dirt has no place, are called *nirmala* [dirtless]; those which are weighty, are termed *ghana* [dense].

305. Those Pearls which are ray-darting like the moon, are called *snigdha* [cool]; those which cast a fine shade, are denominated *suchchhāya* (finely shadowing); and finally those which are free from spots or breaks, are termed *asfutita* (not indented).

306. Such Pearls as resemble in color the white glass as are furnished with an excellent brightness, and as are possessed of a shade like the *rokula** fish, are fit ornaments for the gods.

अस्त्रवान् ।

ये सकल गुणा हैंते ताराव न्याय आता निर्गत हय,
ताहादिगके द्रुतार, याहारा सर्वतोडावे गोलाकार,
ताहादिगके द्रुत कहे । ३०३ ।

ये सकल गुणा दोषवर्जित, ताहारा द्रुत; याहावा
मनवर्जित, ताहारा निर्मल ओ याहारा उजने भारी,
ताहारा घन बलिया अग्नि । ३०४ ।

ये समुदाय गुणा चल्लेर शाय किरणविशिष्ट, ताहारा प्रिय;
ये छुलि उठमछायाविशिष्ट, मेणुलि द्रुचाय एवं याहारा
उत्तरेखादिविहीन, ताहावा अकृति बलिया विध्यात । ३०५ ।

थेत काचेर शाय उद्ध, उद्धके किरणचटाविशिष्ट,
बोहितमंत्रेर शाय छायागुण नौठिक देवतादिगेव
फूर्मयोग्य । ३०६ ।

* *Cyprinus Rutilus.*

मूलम् ।

ईहक्सर्वगुणोपेतं मौकिक येन धार्यते ।
तस्यायुर्वर्द्धते लक्ष्मी सर्वपाप प्रणश्यति ॥ ३०७ ॥

प्रमाणवदगौरवरमियुक्तं

सित सुष्टुतं समसूक्ष्मरन्ध्रं ।

अक्रेतुरप्यावच्छति प्रभोदं

यन्मौकिकं तदगुणवत् प्रदिष्टं ॥ ३०८ ॥

एव समस्तेन गुणोदयेन

यन्मौकिक योगमुपागत स्थान् ।

न तस्य भज्ञरिमनन्यज्ञात-

मेकोऽपि दोप समुपैति सद्य ॥ ३०९ ॥

गुणवहुरु यहो हे मौकिकमव तिष्ठति ।

चक्षुसापि स्थिरा भूत्वा कमला तच वर्जते ॥ ३१० ॥

तरज्जमा ।

उपरमे जिन् सब गुणोकी बात कहि गेहूँ है, वही सब गुणयुक्त मौति जो आदमी धारण करे, उसकी उमर और दीनत दोनो बादति हो, और सर्व पापनाश होए ॥ ३०७ ॥

जो मौति आजनमे भारी, उमरा, दीप्तिविशिष्ट, सफेद, गोल, समान और बारिकवेध सेवाय खरिददाके देखनेवानेकोभी आनन्ददेनेवाला है, ऐसा मौति सबसे पाव्या है ॥ ३०८ ॥

जो मौति सबतरहे देखयेव है, वही मौति अपने मालिकका नव दुखनाम फर्नेवाला है, और उस्के मालिकको कोइ दुख हो नहि सकता ॥ ३०९ ॥

जिस् घरमे देखयेव मौति रहता है, चक्षु दीनत उस् घरमे सर्वदा काल अचल रहति है ॥ ३१० ॥

TRANSLATION.

307. The wearing of such Pearls leads to longevity and wealth, and purges the wearer of every sin.

308. A Pearl which is heavy, lustrous, silvery, well-rounded, which is furnished with equal and minute openings and which is a delight not only to its owner but also to the observer, is the emblem of perfection.

309. Those Pearls which are possessed of every valuable quality, shield their master from every evil, and suffer nothing harmful to come near him.

310. The house which contains a perfect Pearl, the ever-restless Laksmi* chooses to make her dwelling for ever and a day.

অনুবাদ।

উল্লিখিত গুণসমূহে ভূষিত নৌকিক যে ব্যক্তি ধারণ করে, তাহার আয় ও লক্ষ্মীহৃদি পায় এবং সর্বপাপক্ষয় হয়। ৩০৭।

যে মূল ওজনে ভারী, উভয়দীপ্তিবিশিষ্ট, অভ্যর্ণ, উচ্চগোলাকার, সমান অর্থে সূক্ষ্মরূপুরুষ, জ্ঞেতা ভিন্ন অপর ব্যক্তিও প্রিমোদবর্ধন করে, সেই মূলাই সর্বাপেক্ষা উচ্চ। ৩০৮।

যে সকল মূল শব্দায় গুণযুক্ত, তৎসব্দায় নিজস্বানীর সমুদায় অনর্থ বিনাশ করে, এবং তৎস্বানীকে কোন দোষই স্পৰ্শ করিতে পারেন। ৩০৯।

যে মূহে গুণযুক্ত মূল ধারে, অভাবচলালা লক্ষ্মী সে মূহে চিরদাল নিষ্ঠলা হইয়া ধারেন। ৩১০।

* The goddess of wealth.

मूर्खम् ।

चिन्ता न तस्याकरजा विशेषा
रूपे प्रमाणे च यतेत विद्वान् ।

न च व्यवस्थाप्ति गुणागुणेषु
सर्वे च सर्वाङ्गतयो भवन्ति ॥ ३११ ॥

अथ मुक्ता-दोपाः ।

चत्वारः स्युर्महादोपा, पद्मध्याद्य प्रकीर्तिता ।

एव दश समाख्यातास्तेषा वक्ष्यामि लक्षणं ॥ ३१२ ॥

यदैकदेहे संलग्न शुक्रिष्वरुडो विभाव्यते ।

शुक्रिलग्नं समाख्यातं स दोष कुष्ठकारकं ॥ ३१३ ॥

तर्जना ।

मोतिके पयदा इस्की जगहका देखना कुछ जरूर नहि,
उस्का अयेव, ऊनर, रक्त और रूप देखना चाहिए ऐसा
ना उमझना चाहिए के फलाने जगहका पयदाऊँया मोति
आच्छा होता है, और फलाने जगहका पयदाऊँया मोति
बुरा होता है, बल्के सब जगहेमें बुरा भाला दोनों
प्रकारका मोति पयदा होता है ॥ ३११ ॥

मोतिका अयेव ।

रत्नपार्च्ची पण्डितोने मोतिके दशप्रकारके अयेव कहे हैं,
उम्मेसे चारप्रकारके बहु अयेव और छप्रकारके भध्यम अयेव
हैं, आलग आलग उस्का लक्षण लिखते हैं ॥ ३१२ ॥

जिस् मोतिके किसी रह्ममे मिपका टुकरा लागा रह
जाता है, उस्को शुक्रिलग्न दोष कहते हैं, शुक्रिलग्न
अयेवा मोति पहेनेसे कोढ़फौ विमारि होति है ॥ ३१३ ॥

TRANSLATION.

311. The consideration of origin is trivial in regard to Pearls; not so the consideration of form and other qualities: no source but it produces good and bad Pearls.

Defects of Pearl.

312. The authorities mention ten kinds of defects as belonging to Pearls; of which four are principal, the rest being of a less essential character. I will treat of these now.

313. If any part of an oyster remains fast attached to a Pearl, the defect is called *sukti-lagna-dosha*;* and brings on leprosy.

অহুবাদ।

মূল্যার আকারগত কোন বিশেষ বিবেচনা কর্তব্য নহে, তাহার রূপ ও প্রমাণই বিবেচনীয়, কোন আকরবিশেষে যে শুভজনক বা অশুভজনক মূল্য জন্মে, এমন নহে, সকল আকরে সকল রূপ মূল্যাই জন্মিয়া থাকে। ৩১১।

মূল্যার দোষঃ।

রহস্যবিধি পতিতেরা মূল্যাস্থক্ষে দশবিধি দোষের উল্লেখ করিয়াছেন, তন্মধ্যে চাবিপ্রকাব দোষ মহাদোষ এবং যত্নবিধি মধ্যদোষমধ্যে পরিগণিত, ক্রমশঃ তাহাদিগের লক্ষণ নির্দেশ করা যাইতেছে। ৩১২।

মূল্যার কোন একস্থানে শুক্তিখণ্ড সংলগ্ন ধাবিলে তাহাকে শুক্তিসংযোগ দোষ কহে, শুক্তিলগ্ন দোষযুক্ত মূল্য ধাবণ করিলে রুষ্টব্যাধি হইতে পাবে। ৩১৩।

* Literally, the defect incident to the fact of an oyster fragment being attached.

मूलम्।

मौनलोचनसद्वाशो हृषते मौकिके तु यं ।

मौनाच स तु दोप स्खात् मुचनाशकरो ध्रुवं ॥ २१४ ॥

दीप्तिष्ठीनं गतच्छाय जठरं तदिदुर्बुधा ।

दारिद्र्यजनकं यस्सात् तस्सात्त्वरिवर्ज्येत् ॥ २१५ ॥

मौकिकं विद्रुमच्छायमतिरक्तं विदुर्बुधा ।

तस्मिन् सन्धारिते चत्वुर्जयिते नाच सशय ॥ २१६ ॥

उपर्युपरि तिष्ठन्ति वलयो यथ मौकिके ।

चिह्नं नाम तस्योक्तं सौभाग्यक्षयकारक ॥ २१७ ॥

तद्वज्ञमा।

मोतिमे मुहूर्लिके आख के समान एकतरहका निशान रहेनेको मौनाच अयेव कहते हैं, और वह अयेव लेहके का नाश करनेवाला है ॥ २१४ ॥

मोतिमे दीप्ति और आभा ना रहेनेको जठर अयेव कहते हैं, जठर अयेवदार मोति पहरेनेसे दारिद्र्य अथात् मुफ्लिसि होति है, इस कारण इसप्रकारका मोति कभी पहरना मनासिफ नहिँ ॥ २१५ ॥

मोतिमे मुहूर्के समान आभा निकेलनेको अतिरक्त अयेव कहते हैं, अतिरक्त अयेवो मोतिको पहरेनेसे जहर चत्वु होए ॥ २१६ ॥

मोतिमे जो कद्दोके समान तिन रेखा होए उसको चिह्न अयेव कहते हैं, चिह्न दोपयुक्त मोति मुभाग नाश करता है ॥ २१७ ॥

TRANSLATION.

314. On certain Pearls, there are marks like the eye of a fish and these are hence called *mindksha*.* Pearls possessed of this defect bring about loss of sons.

315. When a Pearl is without lustre and shade, it is said to have the *jathara* defect. Such Pearls lead to poverty, and should not therefore be worn by any person.

316. When a Pearl has a shade like coral, the defect is called *atirikta*; this is inevitably fatal to the wearer.

317. The three bracelet-like streaks which are sometimes met with in Pearls side by side, are termed *trivrita*. They are destructive of good fortune.

অনুবাদ।

মুক্তাতে যে মৎস্তের লোচনসমূহ একপিকাব চিহ্ন থাকে, তাহার নাম মীনাক্ষ, মীনাক্ষদোষ পুত্রনাশকর বলিয়া উল্লিখিত আছে। ৩১৪।

মুক্তাতে দীপি ও ছায়া না থাকাকে জঠরদোষ বলে, জঠরদোষদূষিত মুক্তাধারণে দারিদ্র্যদশা উপস্থিত হয়, স্বতরাং তাদৃশ মুক্তা কদাচ ধাবণ করা কর্তব্য নহে। ৩১৫।

মুক্তা হইতে বিজ্ঞনের শ্যায ছায়া নির্গত হওয়াকে অতি-
রক্তদোষ বলা যায, অতিবক্তু-দোষযুক্ত মুক্তা ধারণ করিলে
অবশ্যই ধাবকের হৃত্য হইবে। ৩১৬।

মুক্তাতে যে উপরি উপরি তিনটা বলযাকার রেখা
থাকে, তাহা ত্রিবক্তদোষনামে অভিহিত, ত্রিবক্তদোষশালী
মুক্তা সৌভাগ্য নাশ করে। ৩১৭।

* Literally, the eye of a fish.

मूलम् ।

अद्वन्नं भौक्तिं यज्ञ चिपिटं तद्विगद्यते ।

भौक्तिं ध्रुयते येन तस्याकीर्तिर्भवेत्सदा ॥ ३१८ ॥

चिकोणं त्वं स्त्रमाख्यातं भौभाग्यक्षयकारकं ।

दीर्घं यज्ञत्वृशं प्रोक्तं प्रज्ञाविधं सकारकं ॥ ३१९ ॥

निर्भग्नमेकतो यज्ञ कृशपार्वं तदुच्यते ।

सदोष भौक्तिं निन्द्यं निरुद्योगकरं हि तत् ॥ ३२० ॥

अद्वन्नं पौद्कोपेतं सर्वं सम्पत्तिहारकं ।

अरम्यं गुणहीनस्त्र स्त्रस्त्रमूल्यश्च भौक्तिं ॥ ३२१ ॥

तर्जमा ।

जो मोति गोल नहि, उस्को चिपिट कहते हैं,
चिपिट मोति पहेरनेसे हमेमा अयश अर्थात् बदमामी
हासिल होए ॥ ३१८ ॥

जो मोति चिकोण होए, उस्का नाम त्वं स्त्र, त्वं स्त्र
अयेवके मोति पहेरनेसे सौभाग्य नाश होए और जो मोति
स्त्रम्बा, उसे कृश कहते हैं, कृश अयेवके मोति पहेरनेसे
बुद्धि जाय ॥ ३१९ ॥

जो मोति कोटु जगहमे टुट जाय, उसको कृशपार्वं कहते
हैं, इम्प्रकारका मोति बड़त् खाराप और इस्
जातका मोति पहेरनेसे आदमीको आमकत् आति है ॥ ३२० ॥

जो मोति बेलकुल गोल नहि, नानाप्रकारके बिमारी-
चोके अयेवासे भराज्जया, देखनेमी सुन्दर नहि और
बड़त् गुणहीन, ऐसा मोति सब तरहसे दैत्यतका नाम
करनेवाला, इम्प्रकारण उस्का दामभी बड़त् कम
होता है ॥ ३२१ ॥

TRANSLATION.

318 That Pearl which is not perfectly circular, is called *cipita*. It brings its wearer to disgrace.

319. The Pearl which tends to be triangular, is called *trasra*. A *trasra* Pearl is inimical to good fortune. A large-sized Pearl is called *Krishna*. This Pearl is reputed to be fatal to knowledge.

320 A Pearl with a broken side is called *Krishna-párswa*, and brings on inactivity. It is a pest which should be carefully avoided.

321. A Pearl which is not faultlessly round, which is productive of a variety of diseases, which is not agreeable to look at, which is in short utterly void of any valuable quality, is destructive of every sort of wealth; its price is very small.

অনুবাদ।

যে মূল্লা সম্পূর্ণ গোলাকাব নহে, তাহাকে চিপিট
কহে, চিপিট মূল্লা ধাৰণে পদে পদে অকীর্তিভাজন হইতে
হ্য। ৩১৮।

যে মূল্লা ত্রিকোণাকাব, তাহাব নাম অ্যজ্ঞ, অ্যজ্ঞ মূল্লা
সৌভাগ্যনাশক, এবং যে মূল্লা দীর্ঘাকার, তাহাকে হৃশ বলে,
হৃশ মূল্লা জ্ঞানেৱ মহা অস্তৰায বলিয়া প্রসিদ্ধ আছে। ৩১৯।

মূল্লাব কোন স্থান ভগ্ন হইলে তাহাকে হৃশপাখ' বলা
যায়, তাদৃশ মূল্লা অতিনিন্দনীয় এবং তদ্বাবণে মনুষ্য
একবাৰে নিকদ্মোগী পডিয়া পড়ে। ৩২০।

যে মূল্লা সম্পূর্ণ গোলাকাব নহে, নানা পীড়াকৰ দোষ-
সম্মুল, দেখিতে বমগীয় নহে, এবং নিতান্ত ওণহীন, সেই
মূল্লা সর্বপ্রকাব সম্পত্তিবিনাশক, এবং তাহার মূল্যও
অতিঅল্প হইয়া থাকে। ৩২১।

मूर्खम् ।

मौक्किके यच सन्देहः क्षचिभे सहजेऽपिवा ।
परीक्षा तच कर्ज्ञव्या रत्नशस्त्रविशारदैः ॥ ३२२ ॥

यच क्षचिभसन्देहः क्षचिद् भवति मौक्किके ।
उष्णे सलवणे स्तेषु निशा तद्वासयेज्जले ॥ ३२३ ॥

परेद्यु प्रातकृत्याय गुणवस्त्रोपवेष्टितं ।
इस्ते मौक्किकमादाय व्रीहिभिशोपघर्षयेत् ॥ ३२४ ॥

यन्तु नायाति वैवर्ण्यं विच्छेयं तदक्षिभं ।
क्षचिभं भङ्गमाप्नोति सहजस्त्रातिदीप्तते ॥ ३२५ ॥

तर्जना ।

मोति बनाया होए, अथवा आसल होए, मनमे सक होनेसे रत्नपारक्षी पण्डितके दारा उस्की परीक्षा करना जरूर है । ३२२ ।

अगर किसी मोतिमे फरेवका भक होए, तो उस मोतिको एक रात गरम नेमकमिलाऊये पाणिमे भिगो कर रखना चाहिए । ३२३ ।

सबेरे सुखे कापडमे रखकर और थोड़ा चाउल लेकर छातसे रगड़ना चाहिए । ३२४ ।

इमोतरहे करनेसे आसल मोति खाराप ना होकर औरभी साफ होगा, और बनायाऊया मोति उमीदम टुट जावेगा । ३२५ ।

TRANSLATION.

322. Whether a Pearl be real or false, whenever doubts arise concerning its genuineness, the authorities should be resorted to.

323. When doubts are entertained as to the genuineness of a Pearl, it should be placed in salt water for one night.

324-25. The next day, put it on a piece of dry cloth, and mixing it with a quantity of paddy; rub it with the hand, when if the Pearl is real, it will attain greater brightness, while if it is false, it will be broken to pieces.

অনুবাদ।

মৌক্তিক হৃত্তিমই হউক অথবা অহৃত্তিমই হউক, মনোমধ্যে সন্দেহ উপস্থিত হইলেই বঙ্গতত্ত্ববিশারদ পশ্চিম দ্বারা তাহার পরীক্ষা কৰা কর্তব্য । ৩২২ ।

যদি কোন মূল্যাকে কৃত্তিম বলিয়া সন্দেহ উপস্থিত হয়, তাহা হইলে সেই মূল্যাকে এক রাত্রি উষ লবণমিশ্রিত জলে ভিজাইয়া বাধিবে । ৩২৩ ।

পবদিদস প্রাতঃকালে সেই মূল্যা শুক বস্ত্রমধ্যে বাধিয়া কতকগুলি ধান্যের সহিত একত্র করত হলে ঘর্ষণ কবিবে । ৩২৪ ।

এইকপ প্রক্রিয়া দ্বারা অহৃত্তিম মূল্যা বিবর্ণ না হইয়া অধিকতব উজ্জ্বল্য প্রাপ্ত হইবে, এবং হৃত্তিম মূল্যা তৎক্ষণাত্ ভগ্ন হইয়া যাইবে । ৩২৫ ।

मूलम् ।

चिपेत् गोमूळभाष्टे तु चवण्वारसयुते ।
 खेदयेत् वक्ष्नना वापि हस्ते मौक्किकमादटत् ॥ ३२६ ॥
 व्रीहेसुपेण स्योज्य मर्दयेत् मुन मुन ।
 कृचिमं भद्रमायाति सहजस्त्रातिदीयते ॥ ३२७ ॥
 सूत्तसमत्स्यमुटमध्यगतन्तु रत्वा
 पस्यात् पचेत् ततु ततश्च वितानगत्या ।
 शुद्धे तत पयसि तद्विपचेत् सुराया
 पक्षन्ततोऽपि पयसा शृचिनिर्मलेन ॥ ३२८ ॥
 शुद्धे ततो विमलवस्त्रनिर्धर्षणेन
 स्यान्मौक्किक विमलसदगुणकान्तियुक्तं ।
 जम्बीरजातरसयोजनया विषक्ष
 कुर्यात् यशेच्छमिह मौक्किकमाशु विद्ध ॥ ३२९ ॥

तद्वज्ञमा ।

नेभकमिलाङ्गया गौके भूळके भरेज्जये बर्जनमे मोतिको
 रखकर आगपर थोडा थोडा गरम करना होगा, बाद
 उस्के छातसे उठाकर धानके किलकेके साथमे घिसनेसे
 बनायाङ्गया मोति टुट जावेगा, और आमल मोति
 औरभी साफ रहेगा ॥ ३२३ ॥ ३२७ ॥

यहिले मछलिके पटी गरम करके उस्मे मोतिको रखकर
 आगपर थोडा गरम करना होगा, बाद उस्के दुध, सराप
 या साफ पाणिमे आडेक्के आडेक्के पाकाना होगा, बाद उस्के
 मादे कापड़ेमे रखकर घिसना होगा, आसल मोति झोनेसे
 बज्जत् साफ और आबूदार होगा । मोतिको अगर लेसुके
 रसमे पाकामें, तो बेधनेमे बज्जत् आसानी होगि ॥ ३२८ ॥ ३२९ ॥

इति मोतिका वयान ।

TRANSLATION.

326-27. This is another way :—Cast a Pearl in cow's urine mixed with salt; then gently heat it in fire; lastly placing it in a small quantity of chaff, rub it with the hand. By this process, a false Pearl will be reduced to fragments, while a real one will shine with greater light.

328-29. Enclose a Pearl in one of the hot lungs of a fish; then gently heating it in fire, boil it successively in pure milk, wine and water; next rub it with a piece of cloth, when it will look fresh and fair. A Pearl can be perforated after it has been boiled in lime juice.

অহুবাব ।

দলবণ গোমুকপূর্ণ ভাণে মুক্তা নিক্ষেপ করিয়া অগ্রিতে অন্ধপরিমাণে উত্পন্ন করিতে হইবে, পরে হতে তুলিয়া তুষ-সংযোগে পুনঃ পুনঃ মর্দন করিলে হৃত্তিম মুক্তা ভাদ্যিয়া যাইবে, এবং অক্ষতিম মুক্তা অতিশয় উজ্জ্বল হইয়া উঠিবে । ৩২৬ । ৩২৭ ।

প্রথমতঃ, মুক্তাকে মৎভের অতি উষ পট্টপটীর মধ্যে পূর্বিয়া অগ্রিতে অন্ধপরিমাণে উত্পন্ন করিয়া পশ্চাত্ বিশুদ্ধ হৃষ্ট, স্ফৱা ও নির্মল জলে জ্ঞাহয়ে সিন্ধ করিতে হইবে । ৩২৮ ।

তৎপশ্চাত্ অতিশুভ্র বন্দ্রে ঘর্ষণ করিলে মুক্তা বিশুদ্ধ, অতি-নির্মল এবং কাণ্ডিযুক্ত হইবে । মুক্তাকে লেবুর রসে সিন্ধ করিয়া তাহাতে যথেচ্ছ ছিন্দ করা যাইতে পারে । ৩২৯ ।

ইতি মুক্তা ।

THE PEARL.

Its Properties

THOUGH the Pearl cannot properly come under the province of precious stones, on account of its being animal product, it is held in great esteem by the jewellers and all lovers of gems. This beautiful gem is formed in the shells of oysters and mussels and is composed entirely of carbonate of lime and organic matter. It possesses a lustre peculiar to itself and called by its own name, pearly. It calcines by being exposed to heat and is easily affected by acid and fetid gases. The specific gravity is from 2.5 to 2.7. It is found of various shapes and colors and receives certain names according to its size and form. Those of extraordinary size are called Paragon Pearls, when of the size of the cherry, cherry Pearls, small, piece Pearls, smaller, seed Pearls, smallest, dust Pearls. Those of a long and oval form, pear Pearls, while the deformed ones are known as "baroques" Pearls. The Romans called the large ball shaped Pearls, "Uniones", the pea shaped, "Elenebi", the half ball shaped, "Tympania," and those possessed of the most beautiful color, "Exaluminata Margaritae". The Saxon word Pearl signifies a gem or white speck. The oriental Pearls are seldom found of any other color than white and yellow, and are generally of a round or button form, while the

American, better known as the Panama, Pearls, are generally blackish or brownish and mostly long and drop-shaped.

Original formation of Pearls

THE ancient authorities had started several curious theories as to the presence of Pearls within the oysters. According to Athenæus, the Pearls were found in the flesh of oysters, just as the measles (tubercles), in the pork Pliny and Diascorides supposed that the Pearls were the tears of fallen angels, or dew-drops from heaven, taken in by the oysters, which opened at certain seasons to receive them; the size and quality varying according to the size and purity of the dew imbibed. Cloudy weather spoilt the colour, lightning stopped the growth and thunder made the shell-fish miscarry altogether. Valentino said that they were the eggs of female oysters, while Samuel Dale held, that they were a sort of calculus produced by hurt received. This last theory suggested to Linnaeus the idea of creating the disease in the fresh water mussel of Sweden, and thus of manufacturing artificial Pearls. Artificial Pearl-oyster beds were established in several rivers but the process by which the Pearls were formed was kept a secret. It was, however, ascertained that small holes were drilled in the shells of the living oysters into which some foreign matters were put. But the Pearls which were produced by this means were so small and the labor and cost incurred, comparatively so great,

that this ingenious invention was soon given up. In India a somewhat similar way of producing Pearls existed. Some of the shells of the large Pearl oysters have been found with brass wires inserted throughout their whole length, and the cavities in the interior proved that Pearls had been produced in consequence. The Chinese have succeeded in introducing within the living fish minute Pearl beads, strung on a string, or miniature idols of brass or stone, and in the course of a year these are found so completely covered with a pearly coating as to resemble true Pearls of fantastic figures. A few specimens of these are in the possession of W. J. Ingram Esq., M. P. Pearls are looked upon, according to the most generally received opinion, as concretions arising from the superabundance of calcerous matter destined to form the shell, and in confirmation of this, it has been observed that the oyster is of the same brilliancy as the mother-o'-pearl that forms the inner coat of the shell. If a Pearl is cut, it will be found to be composed of a succession of laminae like the onion and presents the same appearance in its substance as the shell. With the help of the microscope we find that the shells of all the oysters that produce Pearls have three layers. The outside layer, *i.e.*, the outer skin, consists of thin scales or leaves, having no regular form: the second one, is composed of numerous small horny cells, (filled with a calcerous mass) in which the various pigments that give to

the shell such beautiful colors are deposited, the third and inner layer has a more foliated form and an uniform foundation, which looks like fine folds on the outside, and which produces, when the light shines upon it, the peculiar mother-o' pearl lustre, that adds so much to the beauty of many shells. It is the soft and tender unevenness of its surface and not its material (which is nothing but lime) that gives the exquisite sheen to the mother o' pearl. Several naturalists account for the formation of Pearls, in the attempts made by the animal to get rid of some substance which has entered into its shell, by covering it with a deposit similar to the interior of the oyster shell—commonly known as the mother o'-pearl. In some cases, a Pearl has been found, by bisecting, to consist of a series of layers or skins round a speck of some darker substance; in others, the middle of the Pearl has been found hollow and of a globular or spherical form, while in some others, it appears perfectly solid and of the same colour, texture and formation all through. The beautiful polish and consequent brilliancy of a fine Pearl is the result of the friction of the soft body of the oyster for a long time. In most cases, the polish exists on the outer skin only, the inner layers being found dull as a fish's eye. In other cases, a Pearl of a hard exterior has been found to contain a fine and lovely kernel. The Pearls are situated either in the body of the oyster or loose between it and the shell, or lastly they are fixed to the latter by a kind

of neck. Sometimes the Pearl is a sort of wart, hollow inside, and is then called *cog-de-perle* and fetches but little value. It is said that Pearls take four years for their formation. There are two kinds of Pearls. The one highly valued is called the Margarita* (the sea Pearl oyster) or by its full name, "*Meleagrina Margaritifera lamarck*," which is a large oyster of 7 or 8 inches in diameter, with very thick shells, rather flat, and of a greenish black exterior; whilst the inside is of a very white colour, reflecting various hues and is known as the mother-o'-pearl. The other kind is called the *Umo Margarita* (River Pearl oyster). A kind of Pearl called the phantasy Pearl has sometimes been found in the market. These are Pearl substances which are taken out of the shells, consisting partly of mother-o'-pearl and partly of a pearly substance. A curious circumstance in connection with one of these pieces is mentioned by Barbot. "A French Pearl merchant, in Mexico, bought one of these pieces of a fisherman for a small sum of money, in order to learn something of them. He was not a little surprised, on cutting it in half, to find a perfect, round Pearl inside, of purest water and brilliant lustre, weighing $14\frac{1}{2}$ carats and which he sold sometime after in Paris for 5000 francs—about half of its value." Now-a-days, Pearls are fre-

* The term Margarita is probably the Greek form of "Mukta," the Sanskrit name for Pearl, and not, as erroneously supposed by some writers, of "Varakata" which, in Sanskrit, means the Emerald.

quently peeled and have been found to contain a finer Pearl underneath.

Where found: Pearl fisheries.

PEELS were a mercantile commodity with the Phoenicians and Babylonians. According to the author of the Periplns, Pearls were fished near Manaar, between Ceylon and India. Ceylon, the Taprobane of the ancients, also produced Pearls. According to Arrien, Hercules visited all the Indian ocean and found a Pearl with which he adorned his daughter Pandea. The story of this fishery is also mentioned by the companions of Alexander, when he came to India, and it is therefore clear that it existed prior to this time. There were some other Pearl fisheries also known to the ancients, in the Red Sea and the Coromandel Coast. Those in the Red Sea were at that time considered very important, and were distinguished by the title "Ex-aluminatæ," i.e. clear as globules of alum. Under the Ptolemies and latterly under the Egyptian Caliphs, several merchants settled on the coasts and by following the Pearl-trade became considerably rich. Pearls were also fished up in the Mediterranean. The chief Pearl fisheries in the modern times are on the west coast of Ceylon, in the Bay of Manaar, in the Persian Gulf, in the Red Sea, in the Bosphorus, in the Sooloo Islands (near Borneo,) in Japan, Java, and Sumatra; near the island of Papua or New Guinea; in America, (both on the

Pacific and Atlantic coasts), and latterly, in Australia and the Fiji Islands Some Pearls are also obtained in France, Scotland and Ireland from the Ilz in Bavaria, the Battava in Bohemia and the Elster in Saxony, in Sweden, in the North of Russia and in Finland

The Pearl fishery in Ceylon, which is one of the most productive ones, now belongs to the Colonial Government and is conducted by it The Portuguese were the first Europeans who obtained firm footing in Ceylon (1506) It was stipulated with the then ruler of the Island that he should pay them an annual tribute in the shape of spices and Pearls The Portuguese fattened on this tribute for a long time till the Dutch obtained supremacy and seized upon the fishery (1640) Under them the natives were allowed every three years twenty alternato days to fish for themselves and every other day was for the Government, after which the produce was sold to the highest bidders From 1760 to 1796, the fishery at the bank at Manar was stopped by the Rajah in consequence of a dispute with the Dutch When the English obtained possession of Ceylon, they had the benefit of the accumulation, which, when sold in 1798, fetched 14 00,000 Rs clear This profit might be realized if the fishing was confined to 20 days, every seven years The fishing season is generally in March and April when the sea is calm and unruffled Before the commencement of work, the banks are carefully

tested by experienced divers. A fleet of boats, sometimes consisting of 150, are sent out—each containing ten rowers and ten divers, besides a steerman and several "*pillal karras*," or shark-charmers, whose duty is to keep off sharks, by incantations. The latter people are indispensable in a fishing excursion, as without them no diver would agree to descend, and the Government is consequently obliged to keep them on regular pay. Other conjurors remain on the sea-shore, repeating their prayers until the return of the fleet. The divers go down into the sea, five at a time, the other five remaining on the boat till the first batch come up to refresh themselves for another plunge. These people (Roman Catholics and mostly Hindus) who principally come from the Colang, on the Malabar Coast, get, in some cases, fixed wages but generally, by mutual consent, they keep $\frac{1}{4}$ of the produce to themselves and give $\frac{3}{4}$ to their employers. As a preparation, they abstain from food and drink (except, occasionally, toddy) and rub their bodies over with oil, stuff cotton into their ears, compress their nostrils by means of an instrument made of horn, and bind over their mouths a sponge soaked in oil, which serves as a temporary proof against water. Then they sling a rope round their body and generally hang a heavy stone on their feet to hasten their descent. Some use a crescent-shaped stone which they fasten round their waist, in order to keep the action of the feet free; for some of these

people use the toes as nimbly in picking up the smallest things as any other could, with their fingers. These stones generally weigh 20 to 25 lbs each. With all these preliminaries, which are also attended with prayers and incantations, the divers go down, each seizing a rope with the right hand, and soon reach the bottom. By means of a sharp knife they loosen from the bank and collect as many oysters as they can and put them into bags, with which each of them is provided on his back. The time they can usually remain under water is from one to two minutes and the gain in that time is from 50 to 80 oysters. Some have been known to remain from 4 to 6 minutes. If any accidents happen while under water, either in the shape of loss of strength or the approach of a shark, they give a sign with their rope and are pulled up at once. Some of the divers are provided with a charm or amulet which they keep on their persons, wrapped in oil-cloth, while they go down. The Roman Catholic divers would not commence business until they get an assurance of their safety, from their own clergymen, and also seem to have firm faith in the ability of the conjurors in keeping the sharks away.* Continuous submersion into water tell fearfully on

* In a paper published in the *Transactions of the Royal Asiatic Society*, Captain Stewart says that he insisted upon a shark-charmer to make a shark appear alongside of the vessel in which he (the Captain) was, but he declined to do so, saying that his business was to keep them away but affirmed positively his ability to do whatever he liked with them. "During the few days," to quote Captain Stewart, "that we were employed marking off the ground to be fished, a shark was seen and reported to me. I instantly sent for the shark-charmer to

the constitution of the divers, many of whom, on coming out, bleed at the mouth and nose. The strongest of them can work only for a few years. These people can make 40 to 50 descents in a day. The adoption of the diving bell in the present times has made diving less dangerous, but unfortunately it is too dear to be of general use. With this a single diver can collect one to four thousand oysters in one season. On the return of the boats, they are unloaded and the oysters left, in closed pits or in closed vessels, to get foul, whereby most of them open of themselves. After this the Pearls are washed from the decayed oysters, in troughs, with salt water. Those shells that do not open of themselves are thrown on one side and made over to the clippers whose duty is to disengage them from the Pearls by means of a forceps and hammer. The part which sticks to the oyster has to be polished by means of a powder made of the Pearls themselves. The roundest and best of these Pearls are rendered fit to be strung with other Pearls, and some of them are used for setting in rings and brooches. The refuse is mixed with the sand Pearl and sold to make *chunam* (lime) for the consumption of certain Chinese grandees. The oysters are, however, generally sold without being opened, in much the same form as a lottery, tho

appear before me and I desired him to account for permitting a shark to appear before me at a time when alarm might have a serious influence on the success of the fishery. He replied that I had frequently requested him to summon a shark to a pear and he had therefore allowed this one the liberty, to please me."

profit of the purchaser depending on chance; for some oysters may contain Pearls worth 2000 or 3000 rupees each, while many may contain nothing at all. At certain times, the Pearl oysters are seen floating about on the sea, as minute in shape as the spawn of fish. These are carried by the currents, around the coasts of Ceylon, where, owing to their increased size and weight, they sink and form the beds. The best Pearls are generally taken from the most fleshy part of the oyster near the hinge of the shell, but they are also to be found in all other parts of the oyster, and especially sticking to the shell. Each oyster is supposed to contain one or more Pearls, or in some cases, none at all. Sometimes an oyster is found to contain over a hundred Pearls of different sizes, known as the seed Pearls. The Ceylon Government derive a considerably large income from the fishery and take particular care of it. The beds having become exhausted, the fishery has been discontinued for some years.

Megasthenes, an officer of Selucus, King of Syria, gives to the Western nations, the first account of Pearls found in the Persian Gulf. The Portugese held mastery over the fisheries of this place during the sixteenth century; after which the native princes have regained possession of them. June to September is the best time for fishing, which is allowed freely, barring a small duty paid to the Sheik of the harbour. The sword fishes are great obstacles in fishing here. The sum annually realized by sale

comes from 30 to 35 lacs. The Pearls found here are much inferior to those of Ceylon and are commercially known as the Bombay Pearls—Bombay being the place to which they are chiefly sent.

The Red Sea fisheries are not so flourishing as they used to be in former days. Good Pearls are still to be found in the Island of Dhalak, opposite Massowa, on the Abyssinian Coast. The fishery, which is carried on by the Negroes, generally takes place from December to April; the average gain being one Pearl from five oysters.

The produce of the fisheries of the Sooloo islands and of Japan, Java, &c., generally goes to China.

The first Spaniards who landed in America, after its discovery, saw the aboriginal nations decorated with necklaces and bracelets of Pearls. New Cadix, in the little island of Cubagna, was the first place that rose to affluence, owing to the Pearl trade. The next fishery in importance was that of the Island of Santa Margarita or the Isle of Pearls, about three miles from Cubagna. The Pearls produced in this place were in size and beauty far superior to those of the other deposits. Tavernier had one of these Pearls, which weighed 55 carats and which was of a beautiful pea-shape and fine "orient." The third fishery was at Camogotc, near the main-land. The fourth was in the River La Hacha, along the same coast. The fifth and last was at Santa Marta, about 180 miles from the River La Hacha. The last three fisheries

produced large Pearls, but they were mostly badly-shaped and bad a leaden hue. Now-a days, the fisheries in the Gulf of Panama and in California supply the best American Pearls. Pearls in the coast of New Jersey were discovered by a farmer, who, when fishing for oysters, came across one which contained a very large Pearl.

The rivers in Scotland produce many Pearls but they are generally small and deformed and liable to become black by wear. A large number of rose tinted Pearls, much esteemed by the Parisian nobility, has been found here. These together with those found in Ireland are generally called Scotch or Brock Pearls, are possessed of a dull hue and are used for brooches and ornaments, strung with horse-hair or mother-o'-pearl, previously formed into the pattern designed.

The River Moldava in Bohemia annually produces from 300 to 100 Pearls, of the purest orient and of very good shape, besides several hundred deformed ones. The greatest portion of the banks are in the possession of the house of Schwartzenburg. Besides the Moldava, Pearls are also found in another small river called the Wattava. The oysters are not fished up from the river beds but are picked up from the banks where they are thrown by the overflowing of this river.

The fishery of the Ilz yielded at one time a large income to the Bavarian Government, but owing to

had management, it has now become almost entirely exhausted.

Mode of Boring and Polishing.

THE operation of boring, better conducted in India than elsewhere, must be performed slowly, particular care being taken that the Pearl does not break in halves. The Pearl should be held between two pieces of wood and drilled with a very fine drill, with a bow and string. Unbored Pearls are called "virgins," and in Persian, by the generic name, "Merwerid," and those that have suffered from wear, "widows," and in the Persian, "Lulu." In order to perforate the Pearls, which they intend to string, the Arabs take a piece of wood of a porous nature on the flat surface of which they make small spherical holes with a knife; into these holes they put the Pearls so that only a portion of each Pearl goes into the opening, and then the whole is placed in a little water. The Pearl being thus held tight by the wood which swells, a small iron drill, which is turned by means of a wheel, cuts the hole. The Pearl is then loosened and taken out by letting the wood dry. The cleaning, rounding, polishing and, sometimes, the drilling and stringing are performed by skilful Negro workmen. Pearls are polished and rounded (as found in the market) by means of their own dust; the portion taken from one Pearl in the process of cleaning it, serving to round and polish another. If worn next to skin, Pearls are

liable to lose their lustre. Redi who tried the experiment of restoring their original orient by making pigeons swallow them, found out that, after remaining in the stomach* for twenty hours, they have diminished in weight by one-third. Pearls also get discoloured by contact with acids, gases, foul weather and noxious vapours. The simplest and best remedy would be to wipe them, after being worn, with a clean linen and to keep them carefully covered with it, in a closed box. Pearls kept in dry, common magnesia, instead of the cotton wool generally used in jewel-cases, are according to some, never known to lose their brilliancy. Pearls, unlike precious stones, crumble into dust and lose their beauty in course of time. When the tomb in which the daughters of Stilicho were buried with all their ornaments, was opened, after a lapse of 1118 years, all the riches that had been put in were found in good condition except the Pearls, which had become so soft, that they crumbled into fragments when pressed between the thumb and the fingers.

Pearls as known to the Ancients.

The beauty of the Pearl being entirely due to nature and being utterly incapable of improvement from art, it has, from the earliest ages, held the

* A similar practice still obtains in India among the Mahomedan Pearl merchants who are in the habit of purchasing blackish Pearls at cheap price and making pigeons swallow them. These are afterwards taken out of the stomach by ripping it open, but the whitish lustre thus obtained lasts for a short time—just enough for them to be sold to advantage.

highest place amongst precious gems. The mythology of the Hindus ascribe the discovery or creation of Pearl to Vishnu and makes frequent mention of the gods and goddesses and of heroes as being adorned with it. It was held in great esteem by the ancient Persians, Egyptians, Babylonians, Medes, and other oriental nations of antiquity. The Persian nobles used to wear in the right ear a golden ear-ring containing Pearls. The Ethiopian and Egyptian princes and nobles profusely used this gem. It is said that, according to an ancient law in India, any one who spoilt the Pearl and precious stones in boring, should not only make good the mischief but pay a fine of 250 *panas*, (*a pana* being, at the present time, equivalent to one-sixteenth of a Rupee). It was also a great favorito with the ancient Chinese. 2300 years before the hirth of Christ, Pearls were known to have been paid as tributes. When Pompey conquered Mithridates, he found in his treasury, besides several crowns of Pearls, one portrait of that king consisting of Pearls in mosaic. In his third conquest over the Asiatic princes (61 B. C.), Pompey took away a largo number of jewels, 33 crowns of Pearls and the portrait of his own wrought in the same material. From this period, the taste for Pearls rose so extravagantly high in Rome as to bring down censuro from the philosophers and authoors of the time. Pliny says that it was the Romans only who gave to drop Pearls the name of "Unio," on account of tho

difficulty that then existed in obtaining matches for those white round and brilliant things. Cibigula wore slippers made out of Pearls, while his wife Lolla Paulina used in her parure, Pearls to the value of 70,000 francs. Nero presented them in large numbers to his courtiers and adorned with them the sceptres and maces for his theatre as well as his couches. Julius Caesar presented to Servilla, the mother of Marcus Brutus, a magnificent Pearl (received from Egypt as booty,) the value of which was then estimated at 990,000 francs. The Romans used to decorate their temples and dwelling houses with Pearls and the ladies used to hire them for personal use on festivo occasions, if they had not a sufficient number of them in their possession. Clodius, the son of Esop, the celebrated tragic actor, is reported to have swallowed, in a banquet, water in which Pearls were dissolved and, relishing the flavour very much, generously provided each of his guests with the same costly drink. Latterly on, Cleopatra laid a wager with Antony (who is well-reputed for his extravagance) that she would spend 10 lics of our money, upon a single dinner, and claimed victory when she had taken out of one of her ear rings, one of the finest Pearls in the world, dissolved it in a cup of the strongest vinegar, and sipped the contents off. She was about to do the same with the other, when L. Plancus, the appointed umpire, snatched it off her hands, and declared Antony's defeat. After the death of Cleopatra and

the conquest of Egypt, this Pearl fell into the hands of the Emperor Augustus of Rome, who had it cut into two pieces and made into two ear-rings of the statue of Venus, in the Pantheon. A similar piece of folly was committed, in the modern times, by the princely English merchant Sir Thomas Grosham. The Spanish Ambassador at the court of Queen Elizabeth, had, before the Queen, been boasting of the revenue and riches of his master and of the noblemen of his country, when Sir Thomas, who was present, told him that his Sovereign had subjects who could spend on one meal, the whole of a day's revenue of the Spanish King together with that of all his grandees; and this he was prepared to show any day, on a wager. The Ambassador called on the merchant one day, without previous engagement, and dined with him, but finding only an ordinary meal, told him, "you have lost your wager" "Not at all," replied Sir Thomas, and, immediately pulled out from his pocket a box from which he took out one of the finest oriental Pearls, (for which he had often refused 15,000 £) and, after showing it to the Ambassador, ground it and drank the powder in a glass of wine, to the health of his Queen. It is said that one of the things which had excited the eupidity of Julius Cæsar in conquering Britain, was the somewhat exaggerated accounts he had heard of the Pearl fisheries that existed in or about the country. He is known to have been a great connoisseur in jewelry, and could tell the specific weight and value of a Pearl

by simply taking it in his hands. The Roman ladies wore Pearls fastened to their finger-rings, and sometimes in their ears in clusters of two or three, which went by the name of "Crotalia" (rattles), on account of the rattling sound made by their clashing against each other. Mahomed Ben Mansur placed the Pearl on the top of the list, while the Romans placed it second, after the Diamond, to which they gave superiority, on account of its talismanic virtues and not, evidently, for beauty.

Price of Pearls, Imitations.

THE price of Pearls depends upon their form, texture (technically called "skin"), transparency (water) and lustre. It also depends upon national tastes for colour. In Europe, the white specimens, (and sometimes those with the bluish tinge), are most valued. To the Europeans, a *perfect* Pearl should be perfectly round or drop-shaped, seeming as if fashioned or turned into shape; should have a perfectly white colour; should be transparent in a slight degree; should be free from flaws or blemishes, and should have the lustre peculiar to this gem. The Indians, Arabians and the Chinese prefer those with the yellow tinge, which have this advantage over the white ones that they do not lose their lustre and tint by wear. To fix a standard price for the Pearls would only tend to mislead the buyer, for, like the Diamond, their value greatly

depends upon their shape. For example, a one-carat Pearl may be worth from 24/- to 40/-; two-carat ones, if fine, from £6 to £8; and the value of the large and fine Pearls ranges from £2 per grain, upwards. It is easy to examine a single round or drop-shaped Pearl by itself, but not so, if they are strung in a row as in a necklace; for it becomes difficult to find out from the group the particular color of an individual stone,—the Pearl-stringer arranges them so ingeniously, with reference to gradation of color, that the tints, imperceptively blending with each other, make all appear to be of one hue. The yellow tint in the Pearl is said to be due to the decomposition of oysters which are sometimes left to open of themselves. The heat at the Straits of Manaar being greater and consequently the oysters naturally opening 5 or 6 days sooner than in the Isle of Bahreia (in the Persian gulf), the number of yellow Pearls found there is comparatively smaller than those that come from the latter place. Goa was the principal mart in which the Pearls were sold. The American Pearls, commercially called the "Panama Pearls," though appearing whitish (rather quick-silverish) at first sight, have almost invariably a sort of blackness under the skin. Like similar Pearls found in the Pacific and in Western Australia, these are sometimes worth from £1 to £10 per grain. Inferior coloured Pearls are often dyed black (with Hematite, and imported iron ore) or russet-brown, but the want of the true

pearly tint and lustre can be detected by even the most inexperienced. The black or bad coloured Pearls are sold for good price, if they are of good colour and shape. Some people like the lead or plumhago tint, others, the shining greenish black. These would sell for 35/- to £6 per grain. The pink coloured Pearls are generally found in America and the West India Islands and are valued, according to their shape, quality and size, at £5 to £6 per grain. These are seldom found of regular shape, and when bad or deformed look somewhat like decayed teeth. Although called "pink," these are found of different colors, ranging from red to pale yellow, and frequently of a dull white, like a polished fish's eye. The grey Pearls being unfit for use in jewelry are not of much value. The specimen known as La Perle Rosé ranks the same with the clear white rose but the irregularity of its shape prevents its being used for personal ornaments. The pale pink Coral is sometimes cut and shaped like a Perle Rosé and offered for sale as a real Pearl, but an experienced eye would not take the glistening of the cellular structure of the Coral for the peculiar sheen of the Pearl. Jewellers sometimes make very large Pearls by applying, one on the other, two of the hemispherical rounded tubercles taken from the interior of a Pearl shell. The paste makers of ancient times, notwithstanding their wonderful skill, did not think, or had not the ability, of counterfeiting Pearls. In 1680, one

Jacquière, a rosary maker of Paris, observing the pearly lustre of the scales of the small river-fish called the bleak, struck upon the idea of filling therewith hollow glass spherules prepared with a glutinous fluid. The manufacture has flourished since that period, the Parisian jewellers exporting four lacs of Rupees worth of these counterfeit Pearls. Although some of the false Pearls are made solid and of fish scales, and do not break easily, yet they are generally brittle and much lighter in weight than the real ones. Then again, the holes in the real Pearls are drilled very small and have a sharp edge, whereas in the spurious ones, they are larger and have a blunt edge. The deformed Pearls, called the "Barrok Pearls" (*perles baroques*, in French,) are sold for £10 to £200 per ounce, the value depending upon the quality, colour and size of the specimens. Pearls are split in halves, when they are used for setting in jewelry. Those that are flat on one side and convex on the other are mostly used and are called Button Pearls (*perles boutons*). These are worth about 25 per cent less than the round Pearls of the same size and quality. The round Pearls, (*perfect*, according to the given standard), fetch the highest price. The approximate value of one round Pearl of 10 grains would be from £10 to £11; one of 20, £40 to £50; one of 30, £50 to £100. Pearls above 30 grains are of rare occurrence and consequently of exceptional value. Pearls of rare

colour or of any fanciful tint or shade are, as a matter of course, sold at fancy prices. The value of Pearls generally has risen up since the last few years, owing, perhaps, to the stoppage of the fisheries at Ceylon. The mother-o'-pearl fetched a high value in the Middle Ages.

In Europe large Pearls are sold by carats, like Diamonds and other precious stones, but in Persia, they are weighed by the *abas*, which is $\frac{1}{3}$ less than the carat, and in India, by *ratis*, which is equivalent in weight to the *abas*. In Europe the ounce weight is used for weighing small and Baroques Pearls, Coral, Peridots and rough Garnets; an English ounce being equivalent to $15\frac{1}{2}$ carats and a Cologne ounce, to 72 carats.

*The Marvellous and Medicinal Virtues
of the Pearl.*

From the earliest times the Pearls have come to be considered as emblems of purity, beauty, and nobility. In Bengal, they were at one time worn by virgins on their arms, as preservatives of virtue. The oneirocriticks or interpreters of dreams drew interpretations from Pearls. These had great medicinal effect, when taken internally. It is said that one of the medicines given to restore Charles VI to reason, was a decoction of Pearls and distilled water. In China and other oriental countries, they are used as medicines—being thought to possess the power of

curing syncope, flux of blood, &c. Largo quantities of seed Pearls are used, even at present, in the composition of *Majoons* or electuaries, in the formation of which powders of several precious stones are sometimes used. The Majoon, (in which therer is a largo quantity of Pearls,) is much in uso for its supposed stimulating and restorative qualities. The oriental potentates were supposed to burn Pearls and uso the powder as *Chunam* with the hectle-leaves they chowed. Powdered Pearls were also considered a sovereign remedy in stomach complaints, but there is nothing in the gems or in the shells which can render any more beneficial scivico than that done by chalks or other anti-acids.

Celebrated Pearls.

ONE of the largest Pearls known at present is called *La Perigrina* or the Incomparable. It was brought from India in 1620 by Gongilius of Calais, who sold it to Philip IV of Spain in 1623. This gem is now said to be in the possession of the Russian princess Yonssopoff and is valued at 80,000 ducats. It is pear-shaped and is of 106 carats in weight. According to some writers of jewelry, the shell of this Pearl was found by a Negro boy, in the Panama fishery. The Pearl was presented to Philip II and was valued by the jewellers of the time at 11,400 ducats. It was pear-shaped, weighed 134 grains and was "as big as the biggest pigeon's egg." According to these writers, the one which has become so much

celebrated by the name **La Perigrina** is a different gem altogether. De Boot mentions a Pearl belonging to Rodolph II, weighing 120 grains—"30 carats that cost as many thousands of gold pieces" Napoleon had one, weighing nearly 180 grains. Tavernier speaks of one perfect round Pearl weighing $36\frac{1}{2}$ ratis, purchased by Aurungzebe. He also gives a drawing of a large pear-shaped Pearl bought by the Shah of Persia (in 1635) from an Arab coming from the Catifa fishery. It weighed 192 ratis and was valued at Rs 5,60,000. It is above an inch in diameter and is still in the possession of the Royal family. The Imam of Muscat has one for which he is said to have refused 3,00,000 Rs. The Pearl, which the King of France gave to Madam de Mainton and which was offered for sale in 1819, weighed $27\frac{1}{2}$ carats. The famous necklace of the Empress Eugenie, consisting of a row of matchless black Pearls, fetched £4,000, after the removal of the Pearl forming the snap, which was subsequently sold, for 1,000 guineas, to form the centre of a bracelet. The Crown Prince of Prussia gave to his bride, the Princess Royal of England, a necklace of 32 Pearls, valued at 5,00,000 francs. The Marquis of Abercorn is said to possess a matchless drop Pearl of considerable size. The Municipality of Florence long gloried in the possession of a splendid single row of Pearls which was borrowed of them by the Grand Duchess, after the Restoration (in 1849). The Devonshire Cabinet possesses a large Pearl of the finest

orient, but of the Baroques nature, skilfully converted into the body of a very graceful mermaid. It is valued at Rs. 20,000. Another specimen of the deformed Pearl, made into a beautiful shape, now belonging to Col. Guthrie, is thus described: "Cinque-Cento pendant in the form of a syren ; the head, neck and arms, of white enamel ; the body, of a very fine and large Pearl Baroque, ending in scrolls and a fish's tail, beautifully enamelled and set with rubies. She is represented arranging her hair, with a comb in her right hand ; her left originally held a mirror. This splendid gem was brought from India ; it is of fine Italian work of the 16th century. On the back is inscribed *Fallit asperitas contusque syrena* and 'D. L. V. D. R.' The initials can be interpreted as "Donum Ludovice Regis," i.e. presented by the king Lodovico, (the XII, of Lombardy). It is supposed that this jewel was brought by Tavernier and other jewellers, to India and sold to the Mogul Emperor. The Londonborough unicorn is modelled out of two big Baroques, mounted by figures of France and Victory in sisterly embrace. In the list of the jewels of Henry III, of England, mention is made of a Baroque resembling a head in relief. The curious articles of jewelry by Dinglinger, in the green vaults of Dresden, mounted in gold and enamel, are made of "Coq de perle." A Pearl of this nature, formed into the shape of a strawberry, was shown in the Exhibition of 1862 and was afterwards sold to an English merchant for a fabu-

lous sum, its intrinsic value being next to nothing

Pearls of great beauty and value are to be seen amongst the state-jewels of the Indian Princes, of which special mention can be made of those belonging to the Guikwar of Baroda and their Highnesses the Maharajahs of Gwalior, Holkar, Jeypore, &c. The estates of the late Juggut Settjeo and of the late Babu Inder Chand, of Moorshedabad, have in their possession, Pearl necklaces of very great beauty and value. In Calcutta* there is a Pearl of extraordinary size in the possession of the Sett family. There are also some valuable ones with the Mullick family. Rajah Kally Kissen, the son of the late Raja Buddinauth, has a valuable necklace of Pearls and also some beautiful single Pearls. The late Rajah Prosonno Narain Doh of Sobha Bazar had a good collection. There is a Pearl of extraordinary size, nearly as big as a sparrow's egg, in the possession of the Hon'ble Maharaja Joteendro Mohun Tagore Bahadoor. There are also some very good Pearls and necklaces in his estate.

Several specimens of Baroque Pearls have been seen in Calcutta, amongst which was one in the shape of a dog

* There are some very large and beautiful Pearls in the possession of Mr David, a Jewish gentleman of Calcutta. A very good necklace, consisting of very large Pearls (valued at Rs. 1,25,000) was once seen in Calcutta in the hands of Fanna Lal, a Bombay jeweller.



अथ गोमेदः ।

मूलस्मृति ।

हिमालये वा सिन्धौ वा गोमेदमणिसमवः ।

खच्छकान्तर्गुरुः सिंधो वर्णद्यो दीप्तिमानपि ।

बलच्छः पिङ्गरो धन्यो गोमेद इति कोर्जितः ॥ ३२० ॥

चतुर्धा जातिभेदस्तु गोमेदेऽपि प्रकाशते ।

ब्राह्मणः गुरुवर्णः स्थात् चन्त्रियो रक्त उच्यते ॥ ३२१ ॥

आपीतो वैश्यजातिय शूद्रस्तानील उच्यते ।

छाया चतुर्विधा श्वेता रक्ता पीतासिता तथा ॥ ३२२ ॥

गोमेदका वयान ।

तर्जमा ।

हिमालय पर्वत और सिन्धुनदमे गोमेद मणि पवदा होति है। खच्छ, गुरु, सिंध, गहेरा रङ्ग, दीप्तिमान्, सफेद अथवा जरद् रङ्ग गोमेद वज्रत् तारिफके लायेक हैं। ३२० ।

जिस तरह से ब्राह्मण, चन्त्रि, वैश्य और शूद्र चार जात होते हैं, उसी तरह गोमेदभी चारकिसिमका होता है। सफेद रङ्ग ब्राह्मणजात, लालरङ्ग चन्त्रिजात, योद्धा पीला वैश्यजात और योद्धा नीला शूद्रजात गोमेद होता है। सफेद, लाल, पीला और काला यही चारप्रकारकी छाया इसी चारजातके गोमेदसे निकलति है। ३२१ । ३२२ ।

G O M E D A.

TRANSLATION.

330. *Gomeda* is produced in the Himalaya and the shores of the Indus. A transparent, weighty, cool, deep-colored, shining, and white or green *gomedā* is worthy of the highest admiration.

331—332. The Brahminical classification of castes obtains also with *gomedā*. The white *gomedā* is the *Vipra*; the red one is the *Kshetriya*; the yellowish one is the *Vaishya*; and the blackish one is the *Sudra*. These respectively cast the white, the red, the yellow and the dark shade.

গোমেদ ।

অস্ত্রবাদ ।

হিমালয় পর্বত ও সিঙ্গালদে গোমেদ মণি উৎপন্ন
হয়। যচ্ছ, ওক, শিঙ্ক, অগাঢ়বর্ণ, দীপ্তিমান, শুক্ল বা
হরিদ্রাবর্ণ গোমেদ অতিপ্রশংসনীয়। ৩৩০।

গোমেদেও ব্রাহ্মণাদি চারিপ্রকার জাতিভেদ আছে।
শুক্লবর্ণ বিপ্রজাতি, রক্তবর্ণ ক্ষত্ৰিয়জাতি, ঈষৎপীতবর্ণ বৈশ্য
জাতি ও ঈষৎ মীলবর্ণ শূদ্ৰজাতিমধ্যে পরিগণিত। খেত,
রক্ত, দীত ও রক্ষ এই চতুর্বিধ ছায়া উক্ত চারিজাতিৱ
হইয়া থাকে। ৩৩১। ৩৩২।

मूलम् ।

गुरुः प्रभाज्यः सितवर्णरूपः
सिंघो नदुर्वातिमहापुराणः ।
सच्चक्षु गोमेदमणिर्धृतोऽयं
करोति लक्ष्मीं धनधान्यद्विं ॥३३३॥
लघुर्विरूपोऽतिखरोऽन्यमानः
स्वेहोपलिसो मलिनः खरोऽपि ।
करोति गोमेदमणिर्विनाशं
सम्पञ्जिभोगाखिलवीर्यरागेः ॥३३४॥
ये दोपा हीरके ज्ञेयास्ते गोमेदमणायपि ।
परीघा वङ्गितः कार्यां शाष्टे वा रथकोविदैः ॥३३५॥

तद्वज्ञमा ।

भारी, प्रभाविशिष्ट, सफेद रङ्ग, सिंघ, कोमल पङ्गत्
पुराणा और सच्च गोमेदवे बङ्गत् दौलतकी बाढ़ति
होति है ॥३३३॥

डास्का, बद्भुत, ज्यादा छुरधरा अथवा कम छुर-
धरा, भ्रान्तिजनक, अर्यात् सक पवदा करनेवाला, असिंघ,
मलिन गोमेद दौलत, भोग और यत्को नाश करता
है ॥३३४॥

शीरेका जेतना अयेव कहा गया है, गोमेदमेभी वही
सब अयेप पावा जाता है, रथपार्च्छी पण्डित आग और
शाष्टमे गोमेदकी पहचान करते हैं ॥३३५॥

TRANSLATION.

333. The wearing of a weighty, lustrous, white, cool, tender, very old, and transparent *gomeda* leads to prosperity.

334. A light, discolored, exceedingly rough, dilution-creating, and cool yet dirty *gomeda* blights happiness and saps the foundations of energy.

335. Those defects that have been mentioned as belonging to the diamond, are also found in the *gomeda*. This gem is tested by fire or by whetting

অমুবান ।

গুরু, অভাবিশিষ্ট, শুল্কবর্ণ, স্নিফ, কোমল, অত্যন্ত
পুরাতন ও ঘচ্ছ গোমেদ ধারণ করিলে অত্যন্ত শীর্ষতি
হয় । ৩৩৩ ।

লঘু, বিকল্প, অত্যন্তখবস্পর্শ, ভাস্তিজনক, এবং স্নিফ
অথচ মলিন ও খবস্পর্শ গোমেদ সম্পত্তি, সমুদায় ভোগ ও
সমস্ত বীর্যের নাশকাবী । ৩৩৪ ।

হীরকেব যে সমস্ত দোষ উল্লিখিত হইয়াছে, গোমেদেও
সেই সকল দোষ লক্ষিত হয়, রঞ্জবিং পশিতেবা অগ্নি বা
শাশ্বতবা গোমেদের পরীক্ষা করিয়া থাকেন । ৩৩৫ ।

मूल्यम् ।

शुद्धस्य गोमेदमणि सु मूल्यं
सुवर्णतो है युणमाङ्गरेके ।

अन्ये तथा विटुमतुल्यमूल्यं
तथापरे चामरतुल्यमाङ्गः ॥ ३२६ ॥

स्फटिकेनैव कुर्वन्ति गोमेदप्रतिरूपिण ।

चतुर्विधानामेषान्तु धारणं पविष्यमातम् ॥ ३२७ ॥

तर्जना ।

वेअयेव गोमेदका मूल, सबके भतके समान महि होता, किसीके कौलके मुजिब अगर एक तोला गोमेद हो, दो तोला सोणा दाम उसका है। और किसीके कौलके मुजिब एक तोला सुद्धेका जो दाम होगा, वही दाम एक तोला गोमेदका होगा। किसीके कौलके मुजिब चामरका समान दाम गोमेदका होगा । ३२६ ।

फरेवी सबदागर स्फटिक्षे गोमेद यनाते हैं। वाह्यादि चारपकारका होता पहरनेसे जो फल होता है, चारपकारका गोमेद पहरनेसे वही फल होता है । ३२७ ।

इति गोमेदवा व्यान ।

TRANSLATION.

336. Opinions are divided as to the price of a *sterling gomeda*, some maintaining it to be double that of a proportionate mass of gold, some holding it to be equal to that of a *Vidruma*, some making it equal to that of *chamara*.*

337. Fraudulent jewellers fabricate false *gomedas* with crystal. The good that is reaped by wearing the four classes of the diamond, is also obtained by wearing the four classes of the *gomeda*.

अथवाद ।

বিশুদ্ধ গোমেদের মূল্য সকলের মতে সমান হয় না,
কাহার মতে সুবর্ণের বিগুণ, কাহার মতে বিজ্ঞনের সমান
এবং কাহারও মতে চামরের সদৃশ হইয়া থাকে । ৩৩৬ ।

অসৎ বণিকেরা ফাটিক ঘাড়া হৃতিম গোমেদ প্রস্তুত
করিয়া থাকে । ব্রাহ্মণাদি চতুর্জাতি বজ ধারণের যে ফল,
চতুর্বিধ গোমেদ ধারণেও সেই ফল । ৩৩৭ ।

ইতি গোমেদ ।

* The bushy tail of the Bee Orangemant, used as a fly-flap or fan and as one of the insignia of royalty.

THE ZIRCON, HYACINTH OR JACINTH.

Its Properties.

THE Zircon, Hyacinth or Jacinth and Jargoone are identically the same stone, differing only in colour. The Greek name is "Wakinthis," Latin, "Hyacinthus," German, "Hyacinth," and "Eis breuneder Jacinth," French, "Jacinthe La Belle." The word Zircon is supposed to be derived from the Arabic word *Zerk*, which means a gem; the Hyacinth, from the Arabic *Yakut* which means the Ruby. The transparent and bright-coloured varieties are known as the Hyacinth or Jaciath; the greyish and smoke-coloured ones, (which are sometimes sold as inferior Diamonds,) as the Jargooa. The Jargoone again occurs of several colours and is seldom perfectly transparent. Boetius de Boot describes the varieties thus; "(1) there are somewhat flame like fire or are similar in colour to crimson or to natural vermillion. These the French jewellers call *Jacinthe La Belle*, and these they esteem the best. (2) Those with a yellow red colour. (3) Others are like unto Amber, so that they can hardly be distinguished from it, but by their hardness. These are of no great value, by reason of the atoms they contain, and the multiplicity of small bodies which are in them, which do binder their transparency and translucency." Accor-

ding to Cardanus, "there is a fourth kind which have no redness at all in them, which are like to white pellucid Amber, and these are of least value." This gem belongs to the dimetric system of crystallization. Its specific gravity is from 4.07 to 4.75. In the transparent varieties, the lustre is almost adamantine; in the opaque ones, it is vitreous. It varies in colour from red to yellow, brown, green, grey and white. Its number in the scale of hardness is 7.5; it having the power of slightly scratching quartz. Its cleavage is imperfect; its fracture conchoidal and brilliant. It is composed of zirconia, 66.8, silica, 33.2 and peroxide of iron, 1. Being heated it becomes phosphorescent, loses its colour and increases in specific gravity, but regains its normal properties when cool, and if re-heated immediately after, the phosphorescence does not appear. It is infusible before the blow-pipe but melts with heat into clear glass. No acids but sulphuric can affect it, and that even, after long maceration. It possesses double refraction in a very high degree, specially the Jargoons of Ceylon. The Zircon is distinguished by its quadrilateral crystals, terminating at both ends in a pyramid, with the same number of facets.

Where found.

NICOLS, writing 226 years ago, speaks of the Zircons:—"They are found in Ethiopia, India and Arabia. The Arabs distinguish three kinds;

(1) Rubris Coloris ;(2) Citrine Coloris ;(3) Antimonii Coloris. Of these the worst is found in the river Isera, which is upon the confines of Silisia and Bohemia. The best and most excellent ones are brought from Cananor, Calicut and Cambia." Since this period, several places have been found which are known to contain Zircon. It is found in embedded and attached crystals in granito, Syenite and Gneiss and also in beds of rivers together with Garnets, in Ceylon, Pegu, India and parts of Europe and America. It has been found in small crystals in Syenite at Meissen and in the Plauenschen Grund, (both near Dresden), and in dense basalt, in the Siben-Giberge, in Prussia; in the rivers Espially ;(France) and Icer (Bohemia); in the island of Harris, in the Pfitsch Thal in Tyrol; in Gaston, Pennsylvania and in Hammond, New York. It is also found in some volcanic places (and with many Volcanic or Plutonic stones), such as at Neide-Mindy, in porous millstone lava; in Pacherssea, (in little white and red crystals), in volcanic bomb-shells and in the lava of Vesuvius.

Mode of Cutting and Polishing

THE Zircon is seldom used in jewelry, but when it is necessary to prepare it for ornaments, such as rings, pins, ear-rings &c, it is ground in a leaden plate with emery powder, and polished on a plate of copper with powdered rotten stone. The Jargoons is generally cut in the form of a Rose

Diamond; *i.e.*, flat at the bottom and pointed at the top; the Jacinth or Hyacinth, like a brilliant with a rounded table.

The Zircon, Jacinth or Hyacinth as known to the Ancients: Engravings

ALTHOUGH this stone was well-known to the ancients, it is a matter of question whether the gem they called by this name was the same as the true Zircon. Some suppose it to be the Lyneurium of Theophrastus. Its Hebrew name is *Techyleth* or blue, hence, perhaps, Pliny called the stone known to us as the sapphire, by the name *Hyacinthus*. It was a great favorite of the ancient Romans, but is little worn at present. In the Paris Museum may be seen a splendid specimen of a very ancient engraving on a Zircon, representing Moses with the two tables of the law. It is 54 millimetres in length and 34 in width. Lord Dunrannan is said to be in possession of a Zircon having the figure of an athlete engraved upon it. The modern Chinese use this gem profusely in decorating their gods.

*Price of the Zircon; its Flaws and Defects:
Mode of Testing*

No standard prices can be given for the Zircon as it is seldom used for jewelry purposes. Formerly it commanded a very high price. A solitary specimen of a Zircon, if free from flaws and possessed of a fine colour, may fetch a high price, in the pre-

sent time A perfect Zircon should be of n beautiful orange colour, with a shade of scarlet, quite clear and without flaws To remove dark spots from the stone and to equalize its colour, it is sometimes very carefully burnt with sand and iron filings The Jangoon that comes from Matura (in Ceylon) approaches the diamond so closely in lustre, that in the 18th century it had been supposed to be an inferior diamond and sold as such. The people of Ceylon call it the "Maturian Diamond" It is seldom found of large size—the maximum weight has not yet exceeded more than 12 carats It was formerly much used in mourning ornaments The Zircon is sometimes confounded with the Esonite or Cinnamon stone, from which, however, it differs in its essential characteristics While the specific gravity of the former is from 4.07 to 4.7, that of the latter is from 3.5 to 4.3 Then, in the scale of hardness, the former is 7.5, while the latter is from 6.5 to 7.5 Then there is a great deal of difference in the chemical composition of each The latter has a large element of lime, magnesium and aluminum in it and is fusible before the blow pipe, whereas the former is not As to refraction, the Zircon possesses double, while the Cinnamon stone, single refraction The Spinel is sometimes mistaken for the Jacinth, owing to similarity of colour in some of the specimens, but a reference to the distinguished characteristics of each will easily correct the mistake To distinguish the Zircon from all

other stones of a similar nature, it should be looked at through a microscope in front of a strong light, and care must be taken to observe, whether it has a peculiar texture, called in French, *Ratine* (nappy)—which has the appearance of water when spirit is poured into it. This cottony or “nappy” look is its special characteristic.

Marvellous Properties attributed to the Zircon

IN the Middle Ages, this gem was supposed to bring riches, honor and wisdom, and was considered a great charm for plague and wicked spirits. “One of these,” says Cardanus, “he was wont to wear about him, for the purpose of procuring sleep, to which purpose it did somewhat to conser, but not much.” It was also thought to be a safe-guard against lightning.



अथ विदुमम् ।

मूलम् ।

अतेषागरमध्ये तु जायते वज्ररी तु या ।

विदुमनामरत्नाख्या दुर्लभा वज्ररूपिणी ॥ ३३८ ॥

विदुमं नाम यद्रब्दं धारयन्ति मनीषिणः ।

ब्रह्मादिजातिभेदैन तत्त्वतुविधसुच्यते ॥ ३३९ ॥

अरुणं शशरक्ताचं कोमलं हिंगमेव च ।

प्रधालं विप्रजातिः स्थात् सुखवेद्यं भनोहर्त् ॥ ३४० ॥

विदुम अर्थात् मुंगेका वयान ।

सद्गमा ।

सफेद समुद्रके मध्ये वज्ररूपिणी एक किसिमका उताफार रब पयदा होता है, उस्को विदुम अर्थात् मुंगा कहते हैं । ३३८ ।

परिणत लोक जिस् मुंगेके पहेरते हैं, वह मुंगा जिस् नरहे ब्राह्मण, चन्द्रि, वैश्य और शूद्र चार जात होते हैं उसी तरह उस्कीभी चार जात होते हैं । ३३९ ।

खरगोसके आहुके समान सुख, कोमल और बड़त् हिंग मुंगा ब्राह्मणजात है, ब्राह्मणजातका मुंगा देखनेमें बड़त् आच्छा है और जल्दि वेध होता है । ३४० ।

THE CORAL.

TRANSLATION.

338. A cross-shaped gem resembling a plant is found in the White Sea. It is called *Vidruma*.

339. The Brahminical classification of castes has also been introduced among *Vidrumas*.

340. That, *Vidruma* which is red like the eye of the hare, tender and very cool, is the Brahmin. It is exceedingly beautiful and is easily penetrable.

বিজ্ঞম ।

অহুবাদ ।

শ্রেতসমুদ্রের মধ্যে যে বজ্রপিণী একপ্রকার লতাকাব
বহু জন্মে, তাহাকে বিজ্ঞম মণি কহে । ৩৩৮ ।

পশ্চিতেবা বিজ্ঞমনামক যে রহস্য ধারণ করেন, তাহা
ব্রাহ্মণাদি জাতিভেদে চাবিপ্রকার হইয়া থাকে । ৩৩৯ ।

শশকেব চক্রব শ্রায় অকণবর্ণ, কোমল ও অতিমিক্ষ
প্রবাল বিপ্রজাতিমধ্যে গণনীয় এবং দেখিতে অতিমনোহৰ
অর্থ অনায়াসে বেধ্য । ৩৪০ ।

मूलम् ।

जवावन्धुकसिन्दूरं दाढ़िमीकुसुमोपमं ।

कठिन दुर्वेष्यमस्त्रिग्यं चत्रजातिसहस्र्यते ॥ २४१ ॥

पलाशकुसुमाभासं तथा पाटलस्त्रिमं ।

वैश्वजातिर्भवेत् स्त्रिग्यं वण्ठिं मन्दकान्तिम ॥ २४२ ॥

रक्तोत्पलदलाकारं कठिनं अचिरद्युति ।

विद्वुम शूद्रजातिः स्थादायुवेष्यं तथैव च ॥ २४३ ॥

रक्तता स्त्रिग्यता दाढ़िं चिरद्युति सुवर्णता ।

प्रवालाना गुणः प्रोक्ता धनधान्यकरा पराः ॥ २४४ ॥

तद्जगा ।

कनेलका फुल, धाधूलीका फुल, सिन्दूर और वा आनारके फुल के समान सूख, सक्त, सुस्किल से वेध होने वाला और अस्त्रिग्य मुंगा चन्निजात है । २४१ ।

पलाशफुल और पाटलीफुल के समान सूखरङ्ग, स्त्रिग्य और थोड़ा कान्तिविशिष्ट मुंगा वैश्वजात है । २४२ ।

जो सुगा लाल कमल के समान रङ्गदार, सक्त, जिसकी चमक योद्दे दिन रहे और जो बज्जत् जल्दि वेधा जाय, वह शूद्रजात है । २४३ ।

लालरङ्ग, स्त्रिग्यता, सक्त, कायेमरङ्ग और खुप्पुरत् मुंगे का यही कदर एक खास गुण है । और यही सब गुण-सुक्त मुंगा धनधान्यकी उहिकरने वाला है । २४४ ।

TRANSLATION

341 That which resembles the China rose, the *bandhuli* flower, vermillion or the pomegranate flower, which is impenetrably hard and which is not cool, is a *Khsetriya*

342 That *Vidruma* which is like the *Butea frondosa*, or the trumpet flower, which is cool and slightly lustrous, is reckoned a *Vaisya*

343 That *Vidruma*, the lustre of which is not enduring, which is like the leaves of the red lotus, which is hard yet easily penetrable, is a Sudra

344 Yellowness, coolness, hardness, permanancy of lustre and beauty are the principal qualities of the Coral, and those Corals that possess them, are auspicious

অস্তবন !

জবা, বাঁধুলীপুঁপ, সিন্দুর অথবা দাডিমেব পুঁপেব শ্যায
বক্তৰ্ণ, কঠিন, দ্রুতেদ্য ও অগ্রিষ্ঠ বিক্রমকে শূদ্রজাতিমধ্যে
গণনা কৰা যায । ৩৪১ ।

পলাশ ও পাটলপুলসদৃশ বর্ণচ্য, রিষ্ঠ, অথচ অল্প
কান্তিবিশিষ্ট বিক্রম বৈশুজাতিমধ্যে পরিগণিত । ৩৪২ ।

যাহাৰ দীপ্তি অচিবহ্যায়ী, যাহা বক্তোৎপলদলেব শ্যায
বর্ণবিশিষ্ট, কঠিন এবং অনায়াসে বেধ্য, সেই বিক্রমকে
শূদ্রজাতি বলা যায । ৩৪৩ ।

লোহিত বর্ণ, রিষ্ঠতা, দৃঢ়তা, চিবহ্যায়ী কিবণ ও
সৌন্দৰ্য্য, প্রবালেব এই কঘেকটী প্ৰধান ওণ এবং এই সবল
ওণশালী প্ৰবাল বনধান্তকৱ । ৩৪৪ ।

मूलम् ।

हिमाद्रौ यन्तु सजात तद्रक्तम् विनिष्टुरं ।
तस्य धारणमाचेण विपरोग प्रशास्यति ॥ ३४५ ॥

विवर्णता तु खरता प्रवाले दृपद्युदय ।
रेखा काकपदो विन्दुर्यथा वज्रेषु दोषकात् ॥ ३४६ ॥

रेखा हन्याद यशो लक्षीमावर्त्त कुलनाशन ।
पदुलो रोगकात् खातो विन्दुर्धनविनाशकात् ।

चास सजनयेत्त्रासं नीलिका शत्युकारिणी ॥ ३४७ ॥

तद्वज्ञमा ।

हिमालय पर्वतमे बङ्गत् गहेरा लालरङ्गका जो मुगा
पयदा होता है, उसको पहेरनेसे जहेरका रोगनाश
होता है । ३४५ ।

बदरझी, खुरधरापन यही दो मुगोके प्रधान अयेव है,
इसकेमेवाय चिर, काकपद और किट बगैरह इरेमे
जो अयेव होते है, वही सब अयेव मुगोमेभी अकसर
होते है । ३४६ ।

चिर अयेवसे नाम्बरी और दीलतनाश होति है,
आवर्त्त अयेव कुलनाश करता है, परिवर्त्त अयेव बिमारी
पयदा करता है, किटाका अयेव हौलतका नाश करता
है, चास अयेव धास देना है और नीला अयेव मौतका
कारण है । ३४७ ।

TRANSLATION.

345. A deep red Coral is found in the Himalaya. The wearing of it leads to instant cure from poisoning.

346. Roughness and the quality of being discolored are the two primary defects of the Coral; besides which, there are *Rekhá*,* *Kákapada*, *Vindu*, and other defects found in Diamonds.

347. *Rekhá* blights fame and beauty, *A'varta* brings about loss of family dignity, *Pattala* leads to disease, *Vindu* to loss of wealth, *Trásā* to fear and *Nilakáya* to death itself.

অসুবাদ।

হিমালয় পর্বতে অতিগাঢ় লোহিতবর্ণ যে প্রবাল জমে,
তাহা ধারণ কবিবানাজ বিষরোগ প্রশমিত হয়। ৩৪৫।

বিবর্ণতা ও খৰতা এই দুইটী প্রবালের প্রধান দোষ,
তদ্বিরুদ্ধ রেখা, কাকপদ ও বিন্দু প্রভৃতি বজ্ঞানিত দোষ
সমূহও প্রবালের দোষবন্ধে গণনীয়। ৩৪৬।

রেখাতে বশ ও শ্রী বিনক্ষ হয়, আবর্তে কুলনাশ, পট্টিলে
রোগ, বিন্দুতে ধনক্ষয়, আসে জ্যাস ও নীলিকায় মৃত্যু হইয়া
থাকে। ৩৪৭।

* *Vide ante.*

मूर्खम् ।

मूर्खं शुद्धप्रवालस्य रूप्यद्विगुणमुच्यते ।
धारणेऽस्यापि नियमो जातिभेदैन पूर्ववत् ॥ ३४८ ॥

विष्णुपज्ञाति विष्णुम् विष्णुं
खरप्रवालं प्रवर्हन्ति ये था ।
त स्वत्यभेदवात्मनि वै हरन्ति ।
सत्यं वदत्येप करो मुनीन्द्रः ॥ ३४९ ॥

गौरवं स्वच्छता कान्तिः काठिन्यं रत्नजा गुणाः ।
विहाय वज्रकाण्डेपु गौरवं शोभनं भवेत ॥ ३५० ॥

तर्जमा ।

वेच्छयेव मुंगेका दाम उस्के ओजनसे इना खालिखु
चादी होगि, मुंगा पहिरनेका फल, जिम् नरह जातभेदके
हिसाबसे सावेक लिखेज्जये रत्न देते हैं, उनी तरहसे
मुंगाभी फल देता है । ३४८ ।

कर नामे एक मुनिका वचन है, फे जी आदमी वद-
मुरत, विजाति, नीचा उच्चा, वदूरज्ज और खुरधरा मुंगा
पहेरता है, वह आपनि मौत आप बोलाता है । ३४९ ।

युक्ता, स्वच्छता, कान्ति और कठिनताभी कोइएक
रत्नके प्रधान गुण हैं, लेकिन हीरेकेसेवाय और रत्नोंकी
भारी धोनेकी तात्कि है । ३५० ।

TRANSLATION.

348. The price of a faultless Coral is twice that of an equal quantity of pure silver. As in regard to other gems, the effects of wearing Corals vary in accordance with each of the four classes.

349. According to Kar, the celebrated sage, the man who wears an ugly, discolored and rough Coral, courts his own death.

350. Heaviness, transparency, beauty and hardness are the principal qualities of jewels. But the first holds with respect to diamonds only.

অনুবাদ।

বিশুদ্ধ প্রবালের মূল্য বিশুদ্ধ রৌপ্যের দিগুণ পরিমাণে
হইয়া থাকে। প্রবালধারণের ফল, জাতি-বিভাগ অনুসারে
পূর্ববর্ণিত অপরাপর রত্নধারণের অনুজ্ঞপ। ৩৪৮।

করনামক মুনিপ্রবর বলেন, যে ব্যক্তি বিক্ষেপ, বিজ্ঞাতি,
বস্তুব, বিবর্ণ ও খবস্পর্শ প্রবাল ধারণ করে, সে আপনাব
হৃষ্য আহ্বান করে। ৩৪৯।

গুরুত্বা, শচ্ছতা, কাস্তি ও কাঠিনতা রহস্যের এই ক্ষয়টী
প্রধান গুণ, কিন্তু বছু ব্যাতিরেকে অপরাপর রহস্যের ওক্তাই
অধিক গৌরবজনক। ৩৫০।

मूलम्।

रत्नाना रूपसाम्यन्तु धूर्जी कुर्वन्ति दुक्तित ।
तेषा परीक्षा वज्ञामि रत्नशस्त्रविचारणी ॥ ३५१ ॥
यज्ञेण वेधयेहज्ञं छत्रिमष्वेदिधीयते ।
छत्रिम भौक्तिकं नशेत् द्वालितं लबणामसा ॥ ३५२ ॥
माणिक्यादीनि रत्नानि घर्षणात्तु परस्यरं ।
शोधयेद्रत्नवित् प्राज्ञ छत्रिमं शुद्धमेव च ॥ ३५३ ॥
त्यजति क्षयितं रागं छत्रिमं तदुदीरित ।
मार्दवं दृश्यते धूष्टं ज्ञेयन्तत् छत्रिमं बुधे ॥ ३५४ ॥

तरज्ञमा।

धूर्जीतोवा बुद्धिवल कर्के मात्रे रत्नके समान भुट्ठा रत्न तैयार कर सकते हैं, इस कारण ग्रास्त्रके प्रमाणके मोयाफिक रत्नकी परीक्षा लिखि जाति है । ३५१ ।

धीरेके दारा भुट्ठा धीरा वेतकाङ्गुप वेध हो जाता है, और भुट्ठा मोति जलमे लोण मिलाकर धोनेसे नष्ट हो जाता है । ३५२ ।

रत्नपारचौ परिणित कहते हैं, के परस्यर घिस्नेसे माणिक आद रत्नकी भुट्ठाहू और साचाहू मालूम हो सकत है । ३५३ ।

ऐसे गाढ़की धान वगैरहमे जिस्को पाणिमे देकर पाकानेमे पाणिका रङ्ग बदरङ्ग हो जाय, और उस पाणिमे कस आ जाय, ऐसे जलमे जिस रत्नको फेंक देनेसे उसका रङ्ग बदरङ्ग हो जाय, और घिस्नेसे नरम हो जाय उस्को भुट्ठा कहते हैं । ३५४ ।

TRANSLATION.

351 Whereas fraudulent traders fabricate false gems, I will now describe the way of testing precious stones as laid down by the authorities.

352. A false diamond is easily penetrable by a real one; a false pearl is destroyed when washed in salt water

353. The Ruby and other gems, say the authorities, are very well tested by rubbing one by the other.

354 When a false gem is put in any gruel, it loses its brilliance; and when rubbed becomes soft.

অহৰাদ।

ধূর্তলোকেরা নানা কৌশল অবলম্বনপূর্বক বজ্রের
প্রতিকৃতি প্রস্তুত করিতে পারে, অতএব শাস্ত্রানুমত পদীক্ষা
বলা যাইতেছে । ৩৫১ ।

কৃত্রিম বজ্র বজ্রাদ্বাৰা অনায়াসে বিক্র হয়, কৃত্রিম মুক্তা
লবণাদ্বাতে ধোত কৱিলে নষ্ট হইয়া যায় । ৩৫২ ।

বঙ্গতত্ত্বজ্ঞ পণ্ডিতেরা পদচ্চাব ঘৰণ দ্বাবা মাণিক্যাদি বঙ্গ
সমুদ্রাদ্বেব কৃত্রিমতাৰুত্ত্বিমস্থাদি বিচাৰ কৱিতে পাবেন । ৩৫৩ ।

কোন বস্তুৰ কাখে নিক্ষিপ্ত হইলে কৃত্রিম বজ্র পূর্ব
শোভা পৰিচ্ছাগ কৱে এবং হৃক্ত হইলে কোমল হইয়া
পড়ে । ৩৫৪ ।

मूलसु ।

एवं विचार्य रत्नानि कोपे सक्षितवान् नृथः ।

आयुर्लक्ष्मीं जयं कीर्त्ति प्राप्नोति नाथ संश्वः ॥ ३५५ ॥

प्रसन्नं कोमलं स्त्रिग्यं सुरागं विद्वमं हितं ।

धनधान्यकरं लोके विपर्त्तिभयनाशनं ॥ ३५६ ॥

तद्वज्ञमा ।

राजा लोगोंको मनासिफ है, इस्कायदेके मोताविक
रत्नको परीक्षा करके बाट उस्के रत्नको खाजानेमें रखनेकी
आज्ञा है, इस सबवसे उमर, दीषन और नाम्बरी
बाढ़ेगि और फते हामिल होगि । ३५५ ।

परिष्कृत, कोमल, स्त्रिय और उत्तम वर्णविशिष्ट मुँगा
आदमीओंका हितकारी है धनधान्यकरनेवाला और
जहेरका रोग नाशकरनेवाला है । ३५६ ।

इति मुँगेका वयान ।



TRANSLATION.

355. Princes should examine precious stones by these tests before depositing them in their treasury, so that they may enjoy long life and prosperity, and acquire success and fame.

356. A clear, soft, cool, and finely red Coral is auspicious, conduces to prosperity and is an antidote to poisoning.

অনুবাদ ।

মৃপতিগণের কর্তব্য যে, এই প্রণালীতে অগ্রে পরীক্ষা করিয়া পশ্চাত বহু সমুদায় কোষে স্থাপন করেন, তাহাতে তাঁহাদের আয়ু, লভ্য ও কীর্তি বর্ধিত এবং জয়লাভ হইতে পাবে। ৩৫৫।

পরিষ্কৃত, কোমল, স্নিঝ ও উত্তম বজ্রবর্ণ বিজ্ঞম লোকের হিতজনক, ধনধ্যন্যকর ও বিষবোংগবিনাশক বলিয়া বিখ্যাত আছে। ৩৫৬।

ইতি বিজ্ঞম ।



मूलम् ।

एवं विचार्य रत्नानि कोषे सञ्चितवान् नृपः ।

चायुर्लक्ष्मीं जयं कोर्जिं प्राप्नोति नाच संशयः ॥ ३५५ ॥

प्रसद्रं कोमलं स्थिरं सुरागं विद्वमं हितं ।

धनधान्यकरं सोके विपार्जिभयनाशनं ॥ ३५६ ॥

तर्जमा ।

राजा लोगोंको मनासिक है, इस्कायदेके भोताविक रत्नको परीक्षा करके बाद उस्के रत्नको खाजानेमें रखनेकी आज्ञा दें, इस् सबवसे उमर, दौबत और नाम्बरी बाढ़ेगि और फते हासिल होगि । ३५५ ।

परिष्कृत, कोमल, स्थिर और उत्तम वर्णविशिष्ट मुँगा चादमीओंका हितकारी है धनधान्यकरनेवाला और जहरका रोग नाशकरनेवाला है । ३५६ ।

इति मुंगेका व्यान ।



TRANSLATION

355 Princes should examine precious stones by these tests before depositing them in their treasury, so that they may enjoy long life and prosperity, and acquire success and fame

356 A clear, soft, cool, and finely red Coral is auspicious, conduces to prosperity and is an antidote to poisoning

অহুবাদ ।

নৃপতিগণের কর্তব্য যে, এই প্রণালীতে অগ্নে পরীক্ষা কৰিয়া পশ্চাত বহু সমুদ্রায় কোষে হাপন কৰেন, তাহাতে তাঁহাদের আয়ু, লক্ষ্মী ও কীর্তি বর্ধিত এবং জয়লাভ হইতে পাবে। ৩৫৫ ।

পরিষ্কৃত, কোমল, শ্রিষ্ঠি ও উত্তম বক্তুর্বর্ণ বিজ্ঞম লোকের হিতজনক, ধনধার্যকর ও বিষরোগবিনাশক বলিয়া বিখ্যাত আছে। ৩৫৬ ।

ইতি বিজ্ঞম ।



THE CORAL.

Its Properties.

THE Pearl is one of the two animal products included amongst the precious gems. The Coral, the other, is the production of gelatinous creatures, belonging to the family of "Polypi," of which there are many varieties. The variety known as "Isis Nobilis," (or the precious Coral,) is like a tree with leafless branches, the stem of which is sometimes seen to be as thick as a man's body, but generally about a foot high and an inch thick. "The calcareous axis of the 'Isis Nobilis' is distinguished by its size, hardness and capability of polish as well as by its beautiful red colour. It has a sort of leathery covering in the cells to which the Polypi adhere. In the soft rind which surrounds the axis, there are small lime-needles and outside these the nets of the common canals which the little creatures weave." The sub-marine forests which are formed by the Coral grow to such an extent as to make islands and to seriously obstruct navigation. It was the belief of the ancients—a belief still shared in by many, in the present time—that the Coral is of vegetable origin; but modern science, with the help of the microscope, has discovered the form of the insects which produce this wonderful phenomenon of nature. The Polypi consist of a soft gelatinous substance, and when

they sit in their cells undisturbed, each of them is found to resemble an eight-cornered star, notched on each point and situated in a circle round the mouth, by means of which they catch their food and convey it to this opening. They are so peculiarly organized, that if one of them be touched, even in the slightest degree, all the separate molusks on the branch will form into one corporate body. Though the insects show, in this respect, a marvellous degree of sensitiveness, they have not yet been discovered to possess nerves or any of the five senses. In the case of the precious Coral, the food goes into a hole in the stomach and is there well-mixed with water and circulated in all directions in little vessels, and thus conveyed to the whole mass, which are all in communication with each other. Particles of plants, found in the water and little worms or insects, form their chief nourishment. They are very much averse to light and to a disturbance of the water, either of which is sufficient to make them recede to their cells. The Corals are affected by heat and acids.

Where Found: Coral Fisheries.

THE Corals are found in many parts of the water-world, but those that are used for ornaments principally come from the Mediterranean and especially from the African Coast. The beds, (formed by the creatures themselves), in the clefts of rocks,

are evidently the result of very great labour, for, in some cases, they have been found 700 or 800 feet beneath the surface of the sea. The Coral fishery is conducted in many places, principally amongst which may be mentioned the coasts of Tunis, Algiers, Sicily, Corsica, the Red Sea and the Persian Gulf. Although it is chiefly carried on by the Italians and Maltese, it was first initiated by the French. In 1450, a French Company was established at Calle or Kalak, (a seaport of the African coast), the fishing at which place became their monopoly, on condition of their employing Provençal sailors only. In 1701, the fishery was thrown open to all who traded with the Levant and states of Africa. In 1791, however, the French ships were protected by a duty laid on those of all other nations. During the time England held possession of Calle (1802 1816), the fishery was pursued with great energy. In 1830, the Italians had, according to fresh arrangements, to pay a duty for it, while the French were exempted. But still the Italians predominated. The fishery, which begins in March and ends in the beginning of October, is conducted in the following way. "Two iron rods about 7 feet long and having 4 prongs, are bound crosswise together, and wrapped up in hemp about $\frac{1}{2}$ inch thick, and bound to this is a net-work bag. In the middle of the rods a weight of lead is fastened. This machine is let down by means of a cable and when drawn up

again, it catches the projecting Coral in the hemp which is gently brought to the surface." Each fishing boat consists of 13 sailors. Experienced divers can sometimes bring up a strong branch of the Coral. It is then cut into various lengths as required and sorted, according to their thickness, size and beauty.

Cutting and Boring of Coral.

THE Coral is principally cut into beads and boutons or pieces cut en-cabochon, into drops for ear-rings, also into leaves, flowers and various other forms, for making the carved ornaments, as seen in Naples and Genoa, into charms which are worn in bunches; sometimes into Cameos and into stick and whip mounts and handles. It is bored by steel needles; in Italy it is done by hand. But Karl Hoffmann of Leipzig has rendered the operation much cheaper by inventing a machine for boring. The working on Coral is chiefly carried on in Marseilles, Leghorn and Genoa. In Leghorn about 300 persons are employed in conducting the operations and the Coral thereof is exported to India, Persia, China and Japan. The branches of the Coral are cut in such a manner as may be convenient and advantageous, according to their shape and freedom from flaws. They are afterwards ground into beads and polished with oil.

Engravings

On account of its softness the Coral is often used for Cameo. At the sale of the Empress Eugenie's

jewels by Messrs. Cristie and Manson (1872), a very fine suit of carved Coral and gold ornaments fetched a very high value. Fine specimens of carved Coral are not at all rare.

*Coral as Known to the Ancients:
Its uses.*

ACCORDING to a Greek tradition, the Coral was supposed to have sprung out of the blood dropping from the head of Medusa, which Perseus had deposited on some branches near the sea-shore and which, on becoming bard, was taken by the sea-nymphs and planted in the sea. Pliny termed it "Dendrites" and "Corallum". It was dedicated by the Romans to Jupiter and Apollo.

The Coral is not so much liked in Europe as it was in former times. In the beginning of the present century, however, it was set in gold or silver and was used in ear-rings, bracelets, necklaces and baby-rattles in the nursery of the middle and upper classes of people. In the oriental countries it is held in great favour. The worm eaten Coral and especially that of the dark red variety is in great demand in certain parts of India. One house of Naples is reported to export Rs 80,000 worth of Coral to Calcutta, and India is said to spend 20 lacs of Rupees a year for the purchase of this commodity. Coral is very profusely worn by the Eastern nations in strings, on turbans and on the handles of swords and daggers. The Brahmins and Fakirs, use the Coral beads as rosaries to count their

prayers. The rich wear the red Coral on their head, throat and legs. Some writers say that there is scarcely to be found an Indian who does not wear Coral in some or other part of his body. The Chinese mix the red Coral with Jade beads and wear them as ornaments for the neck and head. It is also worn in Spain and in the West Indian Islands by the Negroes.

The Price of Coral: Its Imitations.

CORAL is found of several colours, all shades of red and pink, green, brown, yellow, white and black. The last three varieties are not of much value. The most beautiful production is called the "flower of blood." The rose-tinted ones, on account of their resembling the fanciful shapes assumed by pink Pearls, obtain the highest price. These sell for £100 to £200 per ounce. A single large head or drop will fetch £30 to £40. The next in quality is the pale-coloured one, which sells from £10 to £100 per ounce. The price of the other red varieties ranges according to colour, between £2 and £20 per ounce. The red Coral was once considered the most valuable. But present fashion awards the palm to the pink ones.

The Coral is often imitated by bone, horn, and ivory, stained with cinnabar—also by a composition of gypsum, gum and cinnabar.

Marvellous and Medicinal Powers attributed to Coral.

IN the most ancient times the Coral was held in great esteem. But at the time of Pliny, its influence was evidently not much appreciated, as in one of his works, he remarks that "*formerly* it was deemed excellent as an antidote to poison." In the Middle Ages, it regained its attributes, both as a medicine and as a charm. It was then considered as a powerful astringent and a talisman against enchantments, witch-craft, venom, epilepsy, assaults of Satan, &c. &c. &c. From an old work quoted by Brand, it appears that, "Witches tell that this stone withstandeth, lyghtening and putteth it as well as whirl-windes, tempestes, and the stormes, from shippes and houses that it is io" Pierro de Rosnel says, that if worn by a man, it would deepen in colour and look livoly; and would become pale and livid, if worn by a woman or by a man who is ill and likely to die. It would stop hemorrhage, if hung round the neck. Boetius de Boot says, that he was himself cured of a dangerous pestilential fever by taking six drops of tincture of Coral. Armand de Villecoevoo prescribes 10 grains of Coral, to be given to an infant, in its mother's milk, (provided this be the first child and its first food), in order to preserve it from epilepsy or any other fit, throughout life. In the modern times, the power of the red Coral in withstanding witchcraft is believed in some nurseries and

Corals are sometimes suspended round the necks of infants.*



* Some women in India make their children swallow bits of Coral put within plantains, in the hope of ridding them of itches, &c.

अथ मरकतम् ।

मूलम् ।

तु रुप्विपयाम्भोधिसमीपविपमख्यते ।

भवेन्मरकतं रत्नं गुणो दोषोऽस्य कथाते ॥ ३५७ ॥

तचाकठोरगुक्कण्डशिरीपमुप्प-

खद्योतष्टवरशाद्वलशैवलानां ।

कह्वारपचकभुजङ्गभुजाङ्ग पच-

प्रान्तत्वियो मरकताः शुभदा भवन्ति ॥ ३५८ ॥

तस्मिन्मरकतस्याने यत्किञ्चिदुपजायते ।

तत्सर्वं विपरोगाणां प्रश्नाय प्रचक्षयते ॥ ३५९ ॥

मरकत अर्थात् पान्नेका व्याख्या ।

तर्जमा ।

तु किंदेशके समुद्रके करिव नीचि ऊची जमीनमे पान्ना
पयदा होता है; पान्नेका छनर और अवेष सुफसल
व्यान होता है ॥ ३५७ ॥

पान्नेके मध्ये यो कर्कश अर्थात् खुरवरा नहिं, और
जिस्का रङ्ग सबुज गुणेके गले, शिरीपफुल, खद्योतकी पिठ,
नद, घास, सेवार, कोट्ठ फुलपान्ता और मयूरके पहुँके
समान सबुज रङ्ग, यही मव बज्जत् आच्छा है ॥ ३५८ ॥

पान्नेकी खानसे जो कुच पयदा होए, वह सब जहरके
रोगको नाश करता है ॥ ३५९ ॥

EMERALD

TRANSLATION.

357. Emerald is produced in the undulating coast of the Black Sea belonging to Turkey. The good as well as the bad qualities of Emeralds will follow.

358. Those Emeralds that are smooth, and the color of which is like that of the parrot's throat, *acacia sirisa*, the glow-worm's back, new-born grass, *Vallisniria Octandra*, leaves of the water-lily or the peacock's tail, are auspicious.

359. Genuine Emeralds are infallible remedies for all cases of poisoning.

मरुकत ।

अमृताव ।

त्रुक्केबे नग्नमस्मिहित वद्युव छुडाणे मरुकत अन्न
उंपम हय, मरुकतेबे उण ओ दोव ज्ञनशः कथित हई-
तेछे । ३५७ ।

मरुकतेबे मध्ये ये उलि कर्श नहे, एवं याहादेबे
वर्ण शुकपक्षीबे वर्ष, शिवीवपुऱ्प, खद्योतपृष्ठ, नूचन डृगनल,
श्रेवाल, कहलाव (हूदि) फुलेबे पत्र ओ नव्वरपूच्छेबे गद्धा
श्चामल, मेइ उलि अतिशुभजनक । ३५८ ।

एसिक्क मरुकताकबे याहा किछु उंपम हय, तेंनानु-
दायेबे द्वावा सर्वप्रकार दियलोग अशनित हईवा
धादे । ३५९ ।

मूलम् ।

सर्वमन्त्रौपधिगणीर्यन्न शक्यं चिकित्सितुं ।

महाहि दं द्युप्रभवं विषं तज्जेन शास्यति ॥ ३६० ॥

अन्यदथाकरे तच यदोषेण विवर्जितं ।

जायते तत्पविचाणामुन्नम परिकीर्तिं ॥ ३६१ ॥

सुकूरं संस्थानगुणैः सुभराग गौरवेण परिहीनं ।

सवितुं करसखर्षच्छवयति सर्वात्रिम दीप्तप्रा ॥ ३६२ ॥

चित्वा च हरितभावं दस्यान्तर्विनिहिता भवेदोप्ति ।

अचिरप्रभाप्रभाहतनवशाद्वलसन्निभा भाति ॥ ३६३ ॥

यद्यु मनस प्रसाद विद्धाति निरीश्वितमतिमाचं ।

तम्भरकत महागुणमिति रद्विदा मनोहरत्ति ॥ ३६४ ॥

तद्यज्ञमा ।

सापका जहर अगर मन्त्र और दायासे दूर न हो,
बहु पात्रोंके जरिये से नाश होता है ॥ ३६० ॥

पात्रोंके खानसे अगर और कोइ इसरे किसिमूकी वे-
अयेव मणि पयदा हो, तो उस्को उमदा अथवा उन्नम
कहते हैं ॥ ३६१ ॥

जो पात्रा गुणहीन और ओजनमे बङ्गत् छालूका, सब
जगह रङ्गमे बराबर सूर्यकी किरणसे सर्व करके सब
मकानको रोमन करे । अथवा जो रङ्गमे छानका, लेकिन
उस्के भितरकी आभा जिस् तरह विजनिके चमकने से धामके
उपर देखनाइ देति है, अथवा जिस्क देखनेहोसे मनमे
बङ्गत् खुसी छासिल हो, रत्नपारक्षों परिणतोंको मतके
अनुसार वही पात्रा नेहायेत् उमदा है ॥ ३६२ ॥ ३६३ ॥ ३६४ ॥

TRANSLATION.

360. Such cases of snake-bite in which incantation and medicine are of no avail, are curable by Emeralds.

361. Even any other flawless gem assuming the form of an Emerald is highly prized.

362. An Emerald which is of one uniform color, although excessively light and devoid of any other good property, which illuminates a place when exposed to the sun :

363. Which is not extremely green, yet the splendour of which looks like the lightning's play among fresh grass :

364. The sight of which instills the liveliest pleasure into the mind, is the very best of its kind.

অহুবাদ ।

যে সকল শর্পবিষ কোনকপ মন্ত্র বা ঔষধপ্রয়োগস্থাবা
নিষাবিত না হয়, তৎসমূদায় মরকতস্থাবা শমতা প্রাপ্ত
হয় । ৩৬০ ।

মরকতের আকরে যদি অন্য কোনকপ নির্দোষ মণি
উৎপন্ন হয়, তাহা ও উচ্চ বলিষ্ঠ কীর্তিত হইয়া থাকে । ৩৬১ ।

যে মরকত শৃণবিহীন ও শুজনে অতিশয় লম্ব হইয়াও
সর্বত্র সমান বর্ণবিশিষ্ট এবং সূর্যকিরণসংস্পর্শে সমুদায়
গৃহ দীপ্তিমান করে । ৩৬২ ।

যাহা নিতান্ত হবিষ্বর্ণ নহে, অথচ তাহাব অস্তর্গতি
বিহ্যৎপ্রভা-প্রতিভাত নবতৃণদলেব সদৃশ । ৩৬৩ ।

অথবা যাহা দৃষ্টিমাত্রেই মনেব সখ্যে নিরতিশয় আনন্দ
উৎপাদন করে, গ্রহতত্ত্ববিং পণ্ডিতদিগেব মতে সেই মু-
ক্তহই অতি উৎসৃষ্ট । ৩৬৪ ।

मूलम्।

यसु भास्करसस्यशर्दुसान्यसो महामणिः ।
 रञ्जयेदामपादैसु महामरकतं हि तत् ॥ ३६५ ॥
 वर्णस्याति वज्रत्वात् यस्यानः स्वच्छकिरणपरीधानं ।
 सान्द्रस्थिग्धविशुद्ध कोमलवृष्टप्रभादिसमकान्ति ॥ ३६६ ॥
 चलयोज्जलया कान्तया सान्द्रकरो विभासया भाति ।
 तदैषि न गुणवत् संज्ञामाप्नोति हि तावशीर्यूर्बा ॥ ३६७ ॥
 चतुर्धा जातिभेदैसु महामरकते भण्डौ ।
 छायाभेदैन विज्ञेया चतुर्वर्णस्य लक्षणैः ॥ ३६८ ॥

तरुजमा।

जो पान्ना हातपर रखनेसे चूर्यके किरणके लाग्नेसे
 अपने किरणको नेकाले, और चारों तरफको छुस्नमा करे,
 उस पान्नेको महामरकत कहते हैं ॥ ३६५ ॥

रखने नेहायेत् गडेरा, और जिसका बीचका हिस्सा
 भाफ, घन, अर्थात् गडेरा रख, स्थिग्ध, और मध्यूरके पौचके
 समान कोमल किरणविशिष्ट, वही पान्ने मध्ये उत्तम पान्ना
 सुमार किया गया है ॥ ३६६ ॥

जो पान्ना भाफ दोमनविशिष्ट, नेकिन वही रोसनि
 अगर चक्षुल हो, तो उसको होनेमे उसका गुण पहिले वयान
 कियेझवे पान्नेक समान नहि है ॥ ३६७ ॥

जिस तरहसे ब्राह्मण, चन्द्रिय, वैश्य और शूद्र चार
 जात हौते हैं, उमी प्रकार इसमे महामरकत मणिमेभी
 चार जात हैं, छाया भेद और तरह तरहके लक्षणके द्वारा
 चार जातका भेद मानुम होता है ॥ ३६८ ॥

TRANSLATION.

365. The Emerald which when placed on the palm, and exposed to the sun, scatters light all round, is termed a *Mahā Marakata*.*

366. An Emerald, which owing to its deep green has a densely transparent centre, the home of cool and gentle rays of the color of the peacock's tail, is a sterling gem.

367. If an Emerald is lustrous, but if its lustre is unsteady, it can never equal the above-mentioned one in value.

368. *Mahāmarakatas* are divided into four castes like the Hindus, each caste being recognized by certain peculiarities of shade and by other marks.

অসমৰাদ।

যে মরকত করতলে হাপিত হইয়াও সূর্যকিরণসংসর্গে
নিজকিরণ বিকীর্ণ করিয়া চতুর্দিক রঞ্জিত করে, তাহাকে
মহানরকত কহা যায়। ৩৬৫।

বর্ণের বাহ্যল্যপ্রযুক্ত যাহার মধ্যভাগ অচ্ছ, কিরণ-
বিশিষ্ট, ঘন, মিঞ্চ ও মৃদুরপুচ্ছসম্ম কোনলকিরণ-পরিপূর্ণ,
তাহা বিশুল্ব মরকতমধ্যে পরিগণিত। ৩৬৬।

যে মরকত উজ্বল-দীপ্তিবিশিষ্ট, দিষ্ট সেই দীপ্তি যদি
চঞ্চল হয়, তাহা হইলে তাহার ওপর পূর্ণোক্ত মরকতের
শ্যায় হইতে পারেন। ৩৬৭।

মহানরকত মণির জ্বালানামি চারিপকার জাতিভেদ
লক্ষিত হয়, ছায়াভেদ ও অঙ্গাভ্যন্ত লক্ষণস্বারূপ সেই চারি
জাতি পরিচ্ছাত হওয়া যায়। ৩৬৮।

* Literally, the Great Emerald.

मूलम् ।

दोपाः सप्त भवन्तपस्य गुणाः पञ्चविधाः सृताः ।
भवन्तपस्यविधा च्छाया मणेरकतस्य हि ॥ ३६६ ॥

अथ मरकतदोपाः ।

अस्त्रिघ्यं रूचमित्युक्लं व्याधिस्तस्तिन् धृते भवेत् ।
विष्फोटः स्थादंशपीते धृते शस्त्रहतो भवेत् ॥ ३७० ॥
सपापाणे भवेदिष्टनाशो मरकते धृते ।
विच्छायं मलिनं प्रायो व्याधिस्तेन प्रजायते ॥ ३७१ ॥

तदृजमा ।

मरकत मणि अथर्वि पात्रमें सात प्रकारका अयेव
और पाच प्रकारका गुण और आठ प्रकारकी छाया कहते
हैं । ३६६ ।

पात्रेका अयेव ।

जो स्वाभाविक चिंग्ध नहि, उस्को रूच कहते हैं,
ऐसा पात्रा पहेरनेसे विमारी होति है, और जो पात्रा
किसी जगहे इल्लदिका रहा रखता है, उस्को विष्फोट
कहते हैं, विष्फोट पात्रा पहेरनेसे शस्त्रधातसे मौत होति
है । ३७० ।

पाथरके टुकरेके सहितवाला पात्रा पहेरनेसे मनका
अभिलाप नष्ट होता है, और जिस्की आकार मत्तिन होए,
उस पात्रेको विच्छाय कहते हैं, ऐसा पात्रा छोनेसे तरह
तरहकी विमारी पदहा हो । ३७१ ।

TRANSLATION.

369 Seven defects are mentioned as belonging to Emeralds, as also five good qualities and eight shades.

Defects of the Emerald

370. An Emerald which is not cool, is called a *Rukshma*; it leads to disease. That which has a yellow spot, is called a *Bishfota*. Death from wounds inflicted by a weapon may be apprehended from wearing it.

371. An Emerald to which a stone fragment is inseparably attached, has a baleful influence. That which is dirty, is called a *Bicchaya*. Such an Emerald may bring on a variety of diseases

অহুবাদ ।

মৰকত মণিব সপ্তবিধি দোষ, পঞ্চপ্রকাৰ গুণ ও অঙ্গ
বিধ ছায়া নির্দিষ্ট আছে । ৩৬৯ ।

মৰকতেৱ দোষ ।

যে মৰকত স্বভাবতঃ অগ্রিষ্ঠ, তাহাকে কল্প কৰে
তাদৃশ মৰকতধাৰণে ব্যাধি হইয়া থাকে, যাহাৰ একদেশ
পীতবর্ণ, তাহাৰ নাম বিশ্বেট, বিশ্বেট মৰকত ধাৰণ
কৰিলে শক্রাঘাতে হস্ত্য ঘটিবাৰ সম্ভাবনা । ৩৭০ ।

পাষাণখণ্ডুক্ত মৰকতধাৰণে ইষ্টনাশ হয, এবং যাহাৰ
আকাৰ মলিন, তাহাকে বিছায় কৰে, তাদৃশ মৰকত
হইতে মানব্যাধি উৎপন্ন হইতে পাৰে । ৩৭১ ।

मूलम् ।

कर्करं शक्तरायुक्तं पुचशोकभयप्रद ।

जठर कान्तिहीनं स्थादेष्ट्रिभ्यो भयमादिशेत् ॥ ३७२ ॥

कुलम् प्रवर्णधवले धृते वृत्युभयम्भवेत् ।

इति दोपा. समाख्याता वर्ण्यन्ते साम्रातं गुणा ॥ ३७३ ॥

चथ मरकतगुणा ।

निर्मलं कथित स्वच्छं गुरु स्थादगृहतायुत ।

स्त्रियः रुचविनिर्मुक्तमरजस्कमरेषुकं ॥ ३७४ ॥

सुरद्व रञ्जवज्जलमिति पञ्च गुणाः स्मृताः ।

एतैर्युक्तं मरकतं सर्वदायभद्रायह ॥ ३७५ ॥

तरजना ।

चिनि अर्थात् सफेद शक्करके चूरके समान चूरयुक्त पान्नेको कर्कर फडते है, कर्कर पान्ना आओलातको नाश करता है, और कान्तिहीन अर्थात् बेनुर पान्नेको जठर बोलते है, जठर पान्ना पहेरनेसे दाँतकादनेवाले जानवरोंका भय पयदा हो ॥ ३७२ ॥

उर्द्दीके दालके समान वर्णविशिष्ट अद्यात् रञ्जवाता पान्ना पहेरनेसे भौतिका भय होण, यही सातप्रकारका अयंव बयान किया गया, जम्बूति गुणका बयान करते है ॥ ३७३ ॥

पान्नेका गुण ।

निर्मलत्व, गुरुत्व, स्त्रियत्व, अरजस्कत्व और सुरद्वत्व यही पांच गुण पान्नेके प्रधान गुण है, यही सब गुणयुक्त पान्ना सब पापको नाश करता है ॥ ३७४ ॥ ३७५ ॥

TRANSLATION.

372. An Emerald containing gritty fragments is termed a *Karlara*. It causes the death of its owner's son; an ugly Emerald is called a *Jathara*. A *Jathara* Emerald renders one liable to bites.

373. The Emerald, the color of which is like that of *Máshakalái*,* is fatal to its wearer. These are the seven kinds of defects pertaining to Emeralds. I shall now mention the good qualities.

Good Properties of the Emerald.

374—375. Purity, weight, coolness, freedom from dust, and beauty, are the five principal qualities of Emeralds. Such Emeralds cleanse men from all sin.

ଅମୁରାଦ ।

ଶକ୍ତିବୀଯୁକ୍ତ ମରକତ କର୍କର୍କର୍କର୍କର୍କ ନାମେ ଅଭିହିତ, କର୍କର୍କର୍କର୍କର୍କ ମରକତ ପୁଅନାଶକ; କାନ୍ତିହୀନ ମରକତକେ ଜଠବ ବଳା ଯାଏ, ଜଠବ ମରକତ ଦଂଢିତମୋହନାଦକ । ୩୭୨ ।

ମାସକଳାହିୟେବ ଶ୍ରାୟ ବଣ୍ଡିଶିଷ୍ଟ ମରକତ ଧାରଣକାବୀର ଯୃତ୍ୟ ଆସନ୍ତିର । ଏହି ସମ୍ବୁଦ୍ଧି ଦୋଷେବ ବିଷୟ ବଳା ହିଁଲ, ଏକଥେ ଓଣେର ବିଷୟ ବଳା ଯାଇତେଛେ । ୩୭୩ ।

ମରକତେର ଶ୍ରୀଣ ।

ମିଶ୍ରମତ୍ୱ, ଗୁରୁତ୍ୱ, ମ୍ରିଠ୍ମ, ଅରଜୁନତ୍ୱ ଓ ଦୁନ୍ଦବତ୍ୱ ଏହି ପାଚଟା ମରକତେବ ଅବାନ ଶ୍ରୀଣ, ଏହି ମରକତ ଶ୍ରୀଣଯୁକ୍ତ ମରକତ ସର୍ବପାପକ୍ଷୟକର । ୩୭୪ । ୩୭୫ ।

* *Vide ante*

मूष्म् ।

धनधान्यादिकरणे तथा सैन्यक्रियाविधौ ।
विपरोगोपशमने कर्मस्तार्थव्युषेषु च ।
शस्त्रते मुनिभिर्यस्तादयं मरकतो मणः ॥ ३७६ ॥

अथ मरकतच्छाया ।

वहिपिच्छूभमाभासस्यासपच्चममा पराः ।
हरित्काचनिभास्यान्ये तथा शैवासमद्विभाः ॥ ३७७ ॥
खद्योतष्टसङ्खाशा धालकीरममत्पिः ।
नवशाइलमच्छाया शिरीपकुसुमोपमा ॥ ३७८ ॥
एवमष्टौ यमारथातास्याया मरकतास्या ।
ज्ञायाभिर्युक्तमेताभिः श्रेष्ठ मरफतं भवेत् ॥ ३७९ ॥

त्रृज्ञमा ।

रक्षपारच्छो पणित करते हैं, के धनधान्यादि ज्यादा करनेकेवास्ते छढ़ाइको यक्ष, जड़रके दोगेवास्ते और अर्थव्युषेदके विधिके कर्म करणे समे उसी सब काममे पात्रेकी मणि बज्जत् आविद्ध है । ३७६ ।

मटूरकी पुंच, नीमकरण पचीका पट्ट, युज याच, ग्रेयाम, भग्युगनीकी पिठ, झुगेके वास्ते, नट घाम और शिरीपफुल, यही आटपकारकी ज्ञाया पात्रेमे देखनाइ देति है, और यही आट विसिमधा ज्ञायाविश्विष्ट पात्रा बज्जत् आवहा है । ३७७ । ३७८ । ३७९ ।

TRANSLATION.

376. According to the authorities, the Emerald causes increase of wealth, brings about success in war, cures cases of poisoning, and renders successful the rites performed according to the *Atharva-Veda*.

Shades of the Emerald.

377—379. The shade of an Emerald is seen to resemble the hue of one or other of the following eight objects —

The peacock's tail, the wing of the *Nilakantha*,* yellow glass, moss, the glowworm's back, the young of a parrot, fresh grass, or the *Sirisat* flower. Emeralds which possess these shades, are superior.

অস্তুবাদ ।

মন্ত্রতত্ত্ববিশাবদ পঞ্জিতেবা বহেন, ধনধায়াদিহকি
করণে, শুক্র, বিষরোগনাশনে এবং অর্থর্ববেদোচ্চ কর্মে
মৰকত মণি অতিপ্রশঞ্চ ! ৩৭৬ !

মৰকতের হায়।

ময়ুবপুচ্ছ, নীলকণ্ঠপদ্মিপক, হরিবর্ণ কাচ, শৈবাল,
খদ্যোতপৃষ্ঠ, শুকশিশু, সূতন তৃণদল ও শিরীষদুহৃদ, এই
অষ্টবিধ পদার্থের গ্রায ছায়া মৰকতে লক্ষিত হয় এবং এই
অষ্টপ্রকার ছায়াবিশিষ্ট মৰকতই সর্বশ্রেষ্ঠ ! ৩৭৭। ৩৭৮। ৩৭৯।

* A blue-necked jay

+ Ido ante.

मूलम् ।

शेवालवझरीच्छार्यं सुरङ्गं चासवर्जितं ।

अनर्धं तन्मरकर्तं प्राङ्गं सर्वविपापहं ॥ ३८० ॥

यत् सन्धिश्चेष्टिं रत्नमन्यन्मरकतादभवेत् ।

श्रेयस्कामैर्न तद्वार्यं क्रेतव्यज्ञ कथञ्च न ॥ ३८१ ॥

कृचिभत्वं सहजत्वं हश्यते शूरिभि. कृचित् ।

घर्षयेत् मस्ते व्यङ्गः काचक्षस्माद्विपद्यते ॥ ३८२ ॥

लेखयेष्ठौइभृङ्गेण चूर्णनाथ विलेषयेत् ।

सहजः कान्तिमायाति कृचिमो मलिनायते ॥ ३८३ ॥

तर्जमा ।

जो पान्ना शेवारके समान छायायुक्त, वज्रत् सुदर्शन
रङ्ग और चासके अदेवसे बर्जित, परिणित लोग उसको
वेकिभत अर्थात् अन्मोल और तामाम जहरोंका नाश
करनेवाला कहते हैं । ३८० ।

पात्रोंके देवाय दोस्रा रक्ष टुट जानेसे अपने भालाइ
चाहेनेवाले उस्को कभी पहरेहँगे नहि और खरिदेहँगे
नहि । ३८१ ।

जो पान्ना भुंठा मालुम होगा, उस्को किसी साच्चे
पात्रेसे घिस्ना चाहिये, तब भुंठा पान्ना टुट जावेगा । ३८२ ।

लौहभृङ्ग (एक किमिम्के लोहेकी कलमके उद्दिया
जिससे तालपचपर लिखते हैं) से खत् देकर चूना लागा-
नेके भुंठा पान्ना मलिन हो जावेगा और आमल पान्ना
वज्रत् नाफ होगा । ३८३ ।

TRANSLATION.

380 An Emerald which is furnished with a shado like moss, which is of a fine color and which is free from flaws, is a priceless gem, and is considered an antidote to poisons of all kinds.

381. Any gem excepting an Emerald found to be broken should not be worn ;—nay, should not be bought by one who has a care for his good

382. Any Emerald which raises doubts as to its genuincness, should be rubbed against a real one, when the former, if false, will be broken.

383. Or scratch an Emerald with *Lauhavringa*,* and then smear it with lime. By this process a false Emerald will grow exceedingly dim, while a real one will attain additional brilliancy.

অঙ্গবাদ :

যে মৰকত শৈবালেৰ শ্রায় ছায়াবিশিষ্ট, অতিসুন্দৰ
বর্ণসূচৰ এবং আসবজ্জিত, পশিতেৱা তাহাকে অমূল্য ও
সর্ববিষনাশক বলিয়া থাকেন। ৩৮০।

মৰকত ভিন্ন অন্য বজ্র ভগ্ন হইলে শ্ৰেযোহৃদী ব্যক্তি
বখনই তাহা ধাৰণ, এমন কি কৃষণ কৰিবেন না। ৩৮১।

যে মৰকতকে কৃত্ৰিম বলিয়া সন্দেহ হইবে, তাহাকে
কোন অকৃত্ৰিম মৰকতেৰ সহিত দৰ্শন কৰিলেই কৃত্ৰিমধানি
ভগ্ন হইয়া যাইবে। ৩৮২।

লৌহভূং (একপ্রকাৰ লৌহলেখনী, উড়িয়াৰা যাহা-
দ্বাৰা তালপত্রে লিখিয়া থাকে) ভদ্বাৰা অক্ষিত কৰিয়া চূণ
নেপন কৰিলে কৃত্ৰিম মৰকত অত্যন্ত মলিন হইয়া যাইবে
এবং অকৃত্ৰিম মৰকত অধিকতর উজ্জ্বল হইবে। ৩৮৩।

* The iron pen with which an *Urja* writes on his palm leaf

मूलम् ।

भङ्गातक' पूतिका च तदर्थस्यानुयायिन' ।
 भणेभरकतस्येते लचणीया विजातय' ॥ ३८४ ॥
 चौमेण वाससा धृष्टा दीप्तिं त्यजनि पूतिका ।
 लाघवेनैव काचस्य शक्या कर्तुं विमाषना ॥ ३८५ ॥
 तुलवा पद्मरागस्य चन्द्रल्लहुपजायते ।
 लभतेऽन्यधिकं तस्यान्मणिरकतं शुभ ॥ ३८६ ॥
 तथा च पद्मरागाणा दोषेऽसुखं विहीयते ।
 ततोऽस्मिन्दधिका हानिर्दीप्तिरकते भवेत् ॥ ३८७ ॥

तद्वज्ञमा ।

जिस् पात्रेका रङ्ग भेला वा पुंड शरके समान है,
 वह विजातिमे भुमार किया गया है । ३८४ ।

रेशमी काप्छेसे घिसनेसे पोतके ऐसा रङ्गदार भुठा
 पात्रा अपनेके चमक क्षोड देगा, और सबुजकाचका
 बनायाज्जया पात्रा झालका होनेसे अनाचार मालुम हो
 जावेगा । ३८५ ।

एक आदद माणिक, एक आदद पात्रा अगर ओजनमे
 समान हो, तो पद्मरागसे पात्रेका दाम ज्यादा होगा । ३८६ ।

जिस् अयेवसे पद्मराग अर्थात् माणिकका दाम कम
 होता है, पात्रेका उस् अयेव होनेसे बड़त् दाम कम
 होगा । ३८७ ।

इति भरकतका व्याख्या ।

TRANSLATION

384 An Emerald which resembles in color the *Bhelā** fruit or *Putikā* is not classed with first-rate Emeralds

385. A *putikā* colored† false Emerald on being rubbed with a piece of linen, will lose its brightness, and a false Emerald composed of yellow glass can easily be detected by its lightness

386 If a Ruby and an Emerald weigh equally, the Emerald is the more precious

387. That defect, the existence of which lessens the price of a Ruby, reduces that of an Emerald still more

অস্ত্রবাস ।

যে সকল মুকতের বর্ণ ভেলা বা পুতিকা শাকের সন্দৃশ,
তাহারা বিজ্ঞাতিমধ্যে পরিণামিত । ৩৮৪ ।

গোমবন্ধে ঘর্ষণ করিলে পুতিকার শায বর্ণবিশিষ্ট
হৃত্রিম মুকত দ্বীয়দীপি পরিভ্যাগ করিবে, এবং ইবির্বর্ণ
কাচস্বারা হৃত্রিম মুকত অস্তত করিলে লযুভাবতাস্বারা
তাহা অনায়াসে উপসর্কি হইবে । ৩৮৫ ।

একখণ্ড পদ্মবাণ ও একখণ্ড মুকত যদি ওজনে সমান
ভাবী হয়, তাহা হইলে পদ্মবাণ অপেক্ষা মুকতের মূল্য
অধিক হইবে । ৩৮৬ ।

যে দোষে পদ্মবাণের মূল্য অন্ন হইয়া থাকে, মুকতে
সে দোষ থাকিলে তাহার মূল্য অত্যন্ত অন্ন হইবে । ৩৮৭ ।

ইতি মুকত ।

* A certain fruit with which Hindu washermen mark the clothes.

† A species of culinary plant

THE EMERALD.

Its properties

THE beautiful green color which the Emerald possesses has not been surpassed by any other gem. This color is in pleasing contrast with the lime stone matrix in which the gem is found. Formerly it was supposed that the coloring matter of the Emerald was the oxide of chrome, but the quantity of chromic acid, obtained by Mr Lewy, on analysis, was so small as to be inappreciable. He gives it as his opinion that the beautiful tint of the Emerald is produced by some organic substance, which, he imagines, is a carburet of hydrogen, similar to that termed chlorophylle, which constitutes the coloring matter in the leaves of plants. The Emeralds of the darkest tint contain the largest amount of organic matter, and it is remarkable as a test that at a low heat the Emerald loses the color and becomes white and opaque, whilst the minerals of which the coloring matter is chrome (as the chrome Garnet, "Uvarovite") remain unaffected by intense heat. It is possible that the organic coloring matter of the Emerald may be derived from the decomposition of the animals whose remains are now fossilized in the rock which forms the matrix of the gem. This rock, as stated before, is a lime stone slightly bituminous, often black with white veins, and con-

taining ammonites and other shells. Mr. Lewy has also arrived at the conclusion that the Emerald has been formed in the wet ways, that is to say, it has been deposited from a chemical solution. This stone has the same chemical properties as the Beryl or Aquamarine—except in color, which, in the case of the latter, is light blue or sea-green. It belongs to the hexagonal system of crystallization and is found in hexagonal prisms truncated at both ends. Its hardness is between 7.5 and 8. It is scratched by Spinel and can scratch Quartz with difficulty, (though specimens vary in this respect.) It is the lightest of all hyalines, its specific gravity being from 2.67 to 2.75, and its bulk is very large, compared to its weight—it being nearly double the size of a Sapphiro of equal weight. It is transparent and its lustre is vitreous. It does not lose its beauty by artificial light. It is so brittle and is so soft just when it is taken out of the mine, that it crumbles by friction, but hardens by being exposed to the air. On account of this softness, it loses somewhat of the intensity of its color by long use. It possesses double refraction, though in a very small degree and acquires positive electricity by friction. It generally remains unchanged before the blow-pipe, and if it changes at all, it becomes a shade cloudy. With borax it fuses into a pale green substance much like glass. Acids cannot affect it, but it can be slowly dissolved with microscopic salt, (salt of phos-

phorus). It is composed of silica 68·5; alumina, 15·75; glucina, 12·50; peroxido of iron, ·1; limo, ·25; oxide of chrome, ·3, the rest being made up of traces of magnesia, limo and soda. Its cleavage is imperfectly basal.

Where found.

The Emerald is now to be found in all the four quarters of the globe.

Europe.—Emeralds of the finest quality have been found in the Ural and Altai mountains. The first Emerald, found in this place (in 1830), was discovered accidentally by a charcoal-burner, at the root of a tree in the district of Perni, (east side of the Ural). A regular working of the bed, which followed at once, resulted in the discovery of several good Emeralds, (one of which weighed 101 $\frac{1}{2}$ carats). The supply has now diminished. Several dark-green and six-sided stones are supplied by Salzburg in Austria. These are not so very transparent as they should be.

Asia.—Several beds of Emeralds are found on the Chinese borders of Siberia and in parts of Burmah, in sands, or beds of small rivers, mixed with pure gold and Spinel. It is a matter of question whether India has ever produced Emeralds. Some that are sent to Europe bear marks of unfinished cutting, (evidently performed by the Indian lapidaries,) and have to be recut there, in order, that they might have their proper beauty.

These are so very unlike in nature to those that belong to South America, that all conjecturers have been at a loss to account for their real locality. A large Emerald, of a medium-sized hen's egg, presented to the Queen Victoria, by the King of Oudh, is said to have been found in Burmah.

Africa.—Those found in Egypt are the most esteemed. Pliny mentions the rocks about Coptos, as containing the celebrated mines of old. According to Mahomed Ben Mansur (13th century), the Emerald mines were situated on the borders of the land of the Negroes, which are still in the possession of the Khedive*. De Laet points out the same locality in the 17th century. The mines most known at present are in the mountain of the Sahara, and the beds of the river Harrach (in Algiers), where it joins the river Qued Bouman. Some large specimens have been found in the Dolomite mountains.

America.—This is the place from which the best Emeralds come. The conquest of Peru by the Spaniards has opened a rich field to merchant-jewellers. The conquerors got possession of several large-sized stones, one of which was as big as a pigeon's egg. A large number of Emeralds was taken from the temple of the Sun. When one of the Peruvian chiefs fell into the hands of the Spaniards, he had on his person a collar of Emeralds of large size and of

* This word is evidently a form of the Sanskrit word *Kshatrapa*, which means literally, *Ruler of the land*.

great lustre. They also took possession of the large collection of Emeralds which had remained for centuries in charge of the priests of "Esmeralda"—a large Emerald of the size of an ostrich's egg, which was supposed by the natives of Manta Valley to have been the abode of the goddess of the same and which was worshipped by them on occasions of high festivals, by the offering of as many of her own daughters (small Emeralds), as they could afford to bring. A Dominican friar, who accompanied the Spaniards, declared that the test of the true Emerald was its infrangibility. The ignorant soldiers, who knew nothing of the brittle character of the stones, began to put them to the test as dictated by the priest, by placing them under the hammer—the result being, as may be imagined, the indiscriminate destruction of a vast number of good and large Emeralds. It is said that the advice of the friar proceeded from interested motives, his object in diminishing the number of Emeralds obtained, being to sell those that he had collected for himself, to the best advantage. Most of the Emeralds now come from Santa Fé and the Tunka Valley, between the mountains of New Granada and Popagan. The Peruvians believed that the Em-

* Stevenson, in his "Residence in South America, Vol. II," speaks of the neighbourhood of Las Esmeraldas, as follows; "I never visited it, owing to the superstitious dread of the natives who assured me that it was enchanted and guarded by an enchanted dragon, which poured forth thunder and lightning on those who dared to ascend the river!"

ralds ripened in the matrix just as the fruit does upon the tree; that it was first colorless, and became gradually green, that corner first, which faced the sun. In corroboration of this belief, Pierre De Rosnel, in his book published in 1664, speaks of a Peruvian, who had seen, in Cuzco, an Emerald, a corner of which was green, and the remainder purely white. Philip II was desirous of obtaining this marvel, but unfortunately the owner of it had shortly before caused the white corners to be rounded off, thinking that this peculiarity detracted from its merit.

The Emerald as known to the ancients

THAT the Emerald was known to, and much used by, the ancients, admits of no question whatever. It is called in Arahia, Zamarut; in Chaldean, Ismaragdon; in Greek, Smaragdos; in Latin, Smaragdus; in Spanish, Esmeralda; in French, Emeraldo; in Italian, Smeraldo. It will appear that the name has undergone but little change in its course through the various countries and that it is evidently derived from the Sanskrit term, "Marakata." Ornaments made of this stone have been excavated from Pompeii and Herenla-neum. Similar ornaments have been found in the ruins of ancient Rome and on the Egyptian mummies. Theophrastus says that "the Smaragdus possesses also some peculiar properties, for, it assimilates the color of the water into which it is thrown

to its own color." "It is also good for the eyes; on which account, people wear ring stones made of it, for the sake of looking at them." Pliny writes about it at great length. In one place he says;—"It is said that the tomb of Hermias, a prince of that island, which stood on the coast near the Tunny-fishery, was surmounted by a marble lion, the eyes of which were made of these Emeralds, (a proof of their large size and little value), and shot forth such lustre upon the sea as to scare away the fish; nor could the cause for a long time be discovered, until the gems in the eyes were changed." The Emerald was for a long time called the Nero-manus, on account of its being a great favorite of the Emperor Nero, who used to see the feats of the gladiators, through an eye-glass of Emerald.* Seneca speaks of Democritus of Thraco as having been possessed with the power of imitating the Emerald and of throwing the fire and color of this stone into a common pebble. Isidorus (Bishop of Seville, 630 A. C.) speaks of the Emerald thus:—"It surpasses in greenness all green stones and even the leaves of plants, and that it imparts to the air around it a green shimmer, that its color is most soothing to the eyes of those engaged in cutting and polishing the stone." Psellos, in the

* Maximilian II. was credited with the possession of a ring set with an Emerald, by the reflection on which he discovered one of his courtiers helping himself to the contents of a gold cup, (filled with ducats—a present to the Emperor), while all were occupied in looking at a grand show, out of the windows of the reception room.

11th century, speaks of it;—"It is leek-green, playing easily into gold and blue, and that it has power, when mixed with water, to heal leprosy and other diseases." An Emerald mine, unquestionably known to the ancients, was discovered in the mountains of Zeharah, (near the Arabian sea,) by Monsieur Caillaud, a French traveller who had undertaken a scientific expedition, at the request of the Pacha of Egypt. He saw ropes, baskets, lamps, levers, tools and utensils of various kinds, lying about all over the place. The Persians used the Emerald, in preference to all other gems, for adorning their jewelled goblets. Ben Mansur says, "several bits of Emerald united together upon one surface, by means of *mina* (green glass) are called Astar." This was evidently borrowed of the Romans. The tradition of the Sacro Catino may have given the idea to the ancient nations. The Sacro Catino was the celebrated Emerald dish, which the Queen of Sheba had, along with other gems, offered to Solomon, (who deposited it in the Temple,) and out of which Jesus Christ was said to have eaten the Last Supper. It was taken out of Palestine by the Genoese Crusaders in the 12th century, and was pledged by them for 9,500 livres. It was afterwards redeemed and placed in the church of San Lorenzo, guarded by Knights of Honor and exhibited once a year with great ceremony. It was then seized by the French and carried to Paris, where, after careful examination, it

was pronounced to be a piece of green glass At the Congress of Vienna (1815), Victor Emmanuel, the King of Italy, insisted upon having the sacred dish, only for the purpose of restoring it to the church of San Lorenzo The Italians say, that the substitution of the green glass for the real dish was made by the guardians of the sacred relic before it was taken to Paris

In the Middle Ages the Emerald was used to ornament church treasures In the tiara of the Popes there was an Emerald, one inch long and $1\frac{1}{4}$ inch thick There was also a brilliant Emerald in the Crown of Charlemagne

Ben Mansur divides the Emerald into 7 classes according to color —I The grass green, (like the beautiful color of the little worms that are often seen in the grass) II The Basil green III The Leaf green IV The Verdigris green V The Euphorbium green VI The Myrtle green VII The Soap green (which is the worst quality—pale, opaque, and resembling frozen oil)

The Emerald has been in use amongst the Hindus from time immemorial They use it profusely in ornaments and fancy articles It is used as a pendant for the ear and bracelet for the arm Ranjeet Singh used a bracelet made of one of the finest Emeralds known Emeralds are often drilled through and strung together to form beads or nose rings They are used in snuff boxes or as paper slice, hooka pipe, &c

Engravings on Emerald.

PLINY says, that on account of its beauty and costliness, "by the common consent of mankind, the stone was spared, being not allowed to be engraved." The fact is, that engraved *real* Emeralds are seldom met with. A very few can be mentioned. One bore the intaglio head of the Emperor Hadrian, another, that of his consort Sabina, a third, the heads of both facing each other. An intaglio head of the Solar Lion, in full relief, with open jaws, furious and life-like, was engraved upon an Emerald of a very fine color and lustre and of very great value. The Devonshire parure also shows a very large and beautiful Emerald cut into a Gorgon's head in high relief. The Persians were in the habit of engraving upon Emeralds the figures of eagles or beetles, believing in their power of procuring royal favors and of averting tempests. One of these charms had engraved upon it a head of Jupiter within a coiled serpent resting upon a crocodile, surrounded by the symbols of the Planets. The celebrated five Emeralds, which Pedro Cortez brought from the "Golden Castile" (America,) and gave as a wedding present to his bride in 1529, were wonderful specimens of Mexican ingenuity. "The first was in the form of a rose; the second is in that of horn; the third, like a fish with eyes of gold; the fourth was like a little bell with a fine Pearl for the tongue; on the rim of

which was the inscription in Spanish, 'Blessed is He Who created thee.' The fifth, which was the most valuable, was a small cup with a foot of gold, and with four little chains of the same metal attached to a large Pearl as a button." Several texts from the Koran have been found on the Emerald. The Hindus have sometimes these stones carved into figures of idols. In his "Narrative of a voyage round the world in 1835—6—7," W. S. W. Buschenberger, M. D., mentions the following:—"In the temple of Boudha, in Siam, there is the figure of the god two feet high, said to be cut of a single Emerald. This idol had two brilliants, flashing light through the temple, in place of eyes, which cost in Brazil twenty thousand Dollars. The value of the whole god is inestimable. I doubted its genuineness, but Prince Momfani assured me it was an Emerald, and not a Beryl as I suggested."

The Cutting of Emerald.

THE Emerald is cut on a copper wheel with emery and polished on a tin one with rotten stone. It is generally trap-cut. The object of cutting it as a brilliant, with rounded tables, is to disguise flaws which would otherwise come to view. The Emerald can be cloven at right angles to its axis. Advantage is taken of this by the Indians, in whose ornaments flat stones of large size are often seen,—simply on this account.

*The Price of the Emerald its Flaws and Defects
Imitations*

IN value, the Emerald ranks next to the Ruby. Latterly it has risen enormously in value and has become a great favorite, owing to its uniform pleasing effects, both by night and day. The price depends to a great extent upon its color, for example,

A light color, almost white,	is worth	5/ a carat
Lightest green		20/ "
A fair body of color		.100/ "
Good color, with flaws, from £10 to £15		"
Pure color and clear	.	£20 to £30 "
Very fine dark color, velvety, and without flaws, as high as	{	£50 to £60 "

A perfect Emerald should be of a rich, soft, lively, pure, meadow green and without any flaws. But an Emerald without flaws is a rarity. Perhaps there is no other gem which suffers more from inequality of formation, color, transparency and from clouds and specks than the Emerald. The defect is inherent in the stone to such an extent that "an Emerald without flaws" has become a proverbial expression to mean unattainable perfection. Even the smallest Peruvian stone will show one or more specks when cut. In fact, the total absence of any flaws in it should put the would be purchaser on guard, as there is no other precious stone which can be more perfectly imitated in glass or counter-

feited, may, surpassed by paste. There were several pamphlets in Pliny's time, which gave directions for making counterfeit Emeralds. The Rock Crystal had to be heated and plunged into Verdigris, dissolved in Turpentine. The Crystal became full of minute cracks, into which the coloring fluid entered and tinged the whole substance. Great care was taken in so forming the surface as not to shew these cracks prominently upon it. A large flat Emerald, if so held as to reflect the light, will look as if it is silvered at the back, its green will disappear when its plane is brought to certain angle with the incident ray and in the same position it will exactly appear as a bit of looking glass. This singular change is not to be observed in any other colored stone. Ben Mansur says, that an Emerald can be distinguished from the Jasper, the Green Laal (Spinel) and the Mina (green glass,) by its polish. In fact, the lustre of the Emerald even in the palest specimens is such as to make it impossible to be mistaken for any other stone of similar color. The ancient glass Emeralds were far superior to the modern pastes, in color, lustre and hardness. A specimen of the former, found at Rome, had been recut and set in a gold ring. Some jewellers, whenever they come across a fine green paste, get it cut and faceted for a ring stone and sell it for an Emerald to the inexperienced. The Cingalese are known to collect the thick bottoms of wine bottles, out of which they cut very good

Emeralds, which they sell to the sailors. The Brighton Emeralds are made of similar stuff. The lapidaries of the place purposely throw away the broken bottles into the sea, where, through the attrition of the shingle, they become transformed into natural pebbles and thus bring to the clever artists a good profit.

Pebbles of Quartz are often mistaken for Beryls and vice-versa. If Emerald or Beryl, the fracture will be in planes; if Quartz, it will never be in a straight line but conchoidal.

Marvellous and Medicinal Properties

THIS stone was dedicated to Mercury and was supposed to bestow wealth, eloquence and a knowledge of futurity. Used, as an amulet, about the neck, or set in a ring, it preserved women in childbirth and put evil spirits and vain terrors to flight. It was an infallible test of chastity and betrayed or punished its violation by flying into pieces. The following lines by Miss Landon was evidently suggested by this particular virtue of the stone:—

"It is a gem which hath the power to show,
If plighted lovers keep their faith or no
If faithful, it is like the leaves of spring,
If faithless, like those leaves when withering

"Take back again your Emerald gem,
There is no color in the stone,
It might have graced a diadem,
But now its hue and light are gone"

* * * * *

According to an ancient author, "he who dreams of green gems will become renowned and meet with truth and fidelity." Even in the modern times, the fall of an Emerald from its setting has been considered an ill-omen. When George III. was crowned, a large Emerald fell from his diadem. The superstitious attribute to this—the loss of America during his reign.

Being like all precious stones, "of a cold, dry nature," the Emerald had very potent medicinal virtues. Applied to the lips, it stopped hemorrhage. When hung round a child's neck, it prevented epileptic fits. It was a restorer of sight and memory. Where it failed to cure any disease or prevent any evils, it shivered into atoms, "being," says Boetius de Boot, "as it were, bound to expel the evil or confess itself vanquished in the combat it sustains." He also gives directions for extracting out of Emeralds the *coloring matter*, which, taken internally, was considered a powerful remedy for many diseases. Amongst the medicinal virtues of the Emerald, he mentions its power of curing dysentery, epilepsy, venomous bites, and pestilential fevers, and gives the following prescription for them:—"Pound the Emerald in an iron mortar, sift the powder through muslin, then cover it with *spiritus nitri* (Sal volatile); the spirit must be distilled off, leaving the powder of a grey color, but which will communicate that of the Emerald to spirits of wine."

Celebrated Emeralds.

THERE are few Emeralds which are known to possess any historic interest. A finger-ring, (diameter, $1\frac{1}{4} \times 1\frac{1}{8}$ inch), cut out of a solid piece of Emerald of the purest quality, with two Emerald drops and two collets set with Rose Diamonds and Ruhy borders,—once belonging to the Emperor Jehangir of Delhi, whose name is engraved on it—was presented by Shah Suja to the East India Company, and was afterwards purchased by the late Lord Auckland, Governor General of India. It is now in the possession of Hon. Miss Edon. There is also one in the possession of Duleep Sing, which is three inches long, two inches wide and $\frac{1}{2}$ an inch thick. It is of a rare beautiful color and with very few specks. It was, we believe, shown in the Great Exhibition of 1851. The Russian, Saxon, and Papal Crowns contain beautiful and large Emeralds. There is a Crystal of Emerald in the Austrian treasury which is said to weigh 2,000 carats. The Duke of Devonshire has one whose weight is nearly 9 ounces. It came from the Muzo Mines of New Granada, near Santa Fé di Bogota and was purchased by the Duke from Dom Pedro. It is two inches in diameter and is of the finest color. It is still uncut.

There are some very good Emeralds in Bengal, amongst which we may mention those that are in the estates of the late Rajah Chunder Nauth Roy, of Nattore, of the late Baboos Kally Coomar Tagore

and Soobuldas Mullick of Calcutta. Amongst the jewels, belonging to the estate of the Hon'ble Maharajah Joteendro Mohun Tagore, Bahadoor, is an Emerald of about 31 ratis and of exactly the same color as the green grass, another of about 9 ratis and a third of about 5, (the last, without any flaws whatever)—all set in rings. There is also a large stone set in a snuff-box and also one very beautiful paper-slice in the possession of the above Maharajah. One Emerald set in a ring, belonging to the estate of the late Hon'ble Prosonno Coomar Tagore, c s i, has engraved upon it, its owner's name in the Persian character. It is now in the possession of the Hon'ble Maharajah.





अथ सुप्तप्ररागः ।

मूलम् ।

आपीतपाष्टुचिर पायाण मुप्तप्ररागसंज्ञसु ।

कौरुण्डको नाम स्थात् स एव यदि लोहितापीतः ॥ ३८८ ॥

आलोहितसु पीत सच्च कापायक स एवोक्त ।

आनीलशुक्वर्ण सिंधु सोमालक सगुणे ॥ ३८९ ॥

अत्यन्तलोहितो य स एव खलु पद्मप्ररागसञ्ज्ञ स्थात् ।

अपि चेन्द्रनीलसंज्ञ स एव कथित सुनील सन् ॥ ३९० ॥

मूल्यं वैदूर्यं मणेरिव गदित छास्य रत्नशास्त्रविदा ।

धारणफलश्च तद्भृत्युक्तु स्तुतप्रदो भवति ॥ ३९१ ॥

सुप्तप्रराग अर्धात् सुख्त्राजका वयान ।

तरजमा ।

योडा पीलापनलियेङ्गये मनोहर, योडा सफेद रङ्ग
पत्त्वरको मुप्तप्रराग अर्धात् सुख्त्राज कहते हैं, वही मुख्य
राज योडा पीलापनलियेङ्गये लालरङ्ग होनेसे कौरुण्डक
कहलाता है, और योडा सुखीमायेल जरद रङ्ग और
सच्चर होनेसे कापाय कहलाता है, और योडा सुखी-
मायेल सफेद रङ्ग और सिंधु होनेसे सोमालक कह-
लाता है, और बज्जत् लालरङ्ग होनेसे पद्मप्रराग कह-
लाता है, और बज्जत् नीला होनेसे इन्द्रनील कहलाता
है । ३८८ । ३८९ । ३९० ।

रत्नपारच्ची पण्डितलोग कहते हैं मुख्त्राजका मूल
और पहेरनेका फल लभुनियाके समान है । खाम् कर्ते
वाज स्त्री मुख्त्राज पहेरनेसे नेहकेवाली हो सकति । ३९१ ।

THE TOPAZ.

TRANSLATION

388—390 A certain ash colored stone having a beautiful yellowish shade, goes by the name of Topaz. If it is red with a yellowish shade, it is called *Kauruntaka*, if it is transparent and yellow with a pale red lustre, it is called *Kasayala*, if it is cool and white with a pale red shade, it is called *Somdlaka*, if it is deep red, it is called *Padmaraga*, and finally, if it is deep blue, it is called *Indranila*.

391 In worth and use, (say the authorities) Topazes resemble the coral,—with this difference, that by wearing a Topaz, a barren woman can get a child

পুংশার্গ ।

অনুবাদ ।

ঈষৎ পীতেব আভাযুক্ত মনোজ পাতুলৰ্বণ প্রতিবকে পুংশা-
বাগ কহে। মেই পুংশাবাগ ঈষৎ পীতেব আভাদিশিষ্ট
লোহিতবর্ণ হইলে কৌকটক নামে, ঈষলোহিতেব আভা-
যুক্ত গীতবর্ণ ও শঙ্খ হইলে কাষায়ক নামে, ঈষৎ লোহি-
তেব আভাযুক্ত শুলবর্ণ ও শ্রিঙ্খ হইলে সোমালক নামে,
অত্যন্ত লোহিতবর্ণ হইলে পদ্মবাণ নামে এবং অত্যন্ত
নীলবর্ণ হইলে ইল্লনীল নামে কথিত হয়। ৩৮৮-৩৮৯-৩৯০।

মণিশাস্ত্রবিং পদ্মিতেবা বহেন, পুংশাবাণেব মূল্য ও
ধাবণফল, বৈদুর্য মণিব সদৃশ, বিশেষেব নথ্যে পুংশাবাণ
ধাবণ কবিলে বঞ্চ্যা ত্রীলোকে পুত্রবতীহইতে পানে। ৩৯১।

मूलम् ।

शणपुष्पसमः कान्तग्रा सच्चभावसु चिङ्गणः ।
 मुचदो धनदः पुण्यः पुण्यरागमणिर्भृतः ॥ ३६२ ॥
 ईपत्पीतञ्च सच्चायं सच्चरं कान्तग्रा मनोहरं ।
 पुण्यरागं भवेच्छुद्दं कथितं रत्नकोविदैः ॥ ३६३ ॥
 व्रह्मादिजातिभेदैन तदिज्ञेयं चतुर्विधं ।
 छाया चतुर्विधा तस्य सितापीतासितासिता ॥ ३६४ ॥

तर्जना ।

शणके फुलके समान कान्तिविशिष्ट, सच्च, चिङ्गण,
 पुखराज बज्जत् पाक और इसी तरहका पुखराज पहरनेसे
 बेलेहकेवाला लेहकेवाला और बेधन दौलतवाला होता
 है । ३६२ ।

रत्नपारच्ची पण्डितके मतके अनुसार योहा जरद् एव,
 छायाविशिष्ट, सच्च और मनोहर कान्तिविशिष्ट पुखराज
 उत्तम है । ३६३ ।

जिस तरहसे व्रह्मण, घन्ति, वैश्य और शूद्र चार जात
 होते हैं, उसी तरह पुखराजभी चार जात होता है और
 वही चार किमिमके पुखराजसे सफेद, जरद्, योहा सफेद
 और छाया यही चारप्रकारकी छाया निकलति है । ३६४ ।

TRANSLATION.

392. A Topaz, beautiful as the *Sana** flower, transparent and smooth is sacred. By wearing this gem, a person who has no child may be blessed with one; and a poor man acquire riches.

393. According to the authorities, a Topaz which has a fine yellowish shade, and which is smooth, is excellent

394 The Brahminical classification of castes holds also with Topazes . they emit white, yellow, whitish and black shades.

অনুবাদ :

শঙ্গপুল্পের ন্যায কান্তিমান, স্বচ্ছ ও চিকিৎসা পুষ্পবাগ
অতিপিষ্ঠি, এইপ্রকাব পুষ্পবাগ ধাবণ কবিলে অপূজ্য ব্যক্তি
পুত্রবান্ম ও নির্ধন ব্যক্তি ধনী হয়। ৩৯২।

বহুবিঃ পতিতদিগেব সতে দৈবংগীতবর্ণ, ছায়াবিশিষ্ট,
স্বচ্ছ ও মনোহৰ কান্তিমান পুষ্পবাগই উৎকৃষ্ট। ৩৯৩।

অস্মাদি জাতিভেদে পুষ্পবাগ চাবিপ্রকাব হইয়া থাকে,
এবং পুষ্পবাগ হইতে শুন্ন, গীত, দৈবং শুন্ন ও কৃষ্ণ এই
চতুর্বিধ ছায়া নির্গতি হয়। ৩৯৪।

* *Cannabis Sativa*

मूर्खम् ।

सुच्छायपौतगुरु गाच्छुरङ्गशुद्धं

सिंध्यश्च निर्मलमतीव सुदृजशीतं ।

यः सुष्परागशकलं कलयेदमुष्ट्य

मुष्णाति कीर्त्तिशौर्यं मुखायुरथान् ॥ ३६५ ॥

कृष्णविन्दू द्वितं रुचं धवलं भलिनं लघु ।

विच्छायं शर्करागारं सुष्परागं सदोषकम् ॥ ३६६ ॥

तद्जमा ।

जो आदमी उन्नम छायाविशिष्ट और वेअयेव जरद्
रङ्ग, भारी, सिंध, बज्जत् नाफ, गोल और ठाण्डा मुखराज
पहरे, उसकी नाम्वरी, बल, सुख, उमर और दीलत
ज्यादा होति है । ३६५ ।

जो मुखराज किटेदार, नीचा उंचा, मादारङ्ग,
योहर मथला, ओजनमे हाल्का, कमरङ्ग और दुधक, ऐसा
मुखराज बज्जत् खाराफ है । ३६६ ।

इति मुखराजका वयान ।



TRANSLATION.

395 A man, who wears a faultlessly yellow Topaz possessed of a beautiful shade, weighty, exceedingly cool, flawless, and perfectly round, reaps fame, heroism, happiness, wealth, and length of days.

396. That Topaz which is spotted, rough, white, yet dirty, light, void of lustre, and containing grits, is noxious.

অস্মাদ।

যে ব্যক্তি উত্তম ছায়াবিশিষ্ট, শীতবর্ণ, গুরু, বিশুদ্ধবর্ণ,
প্রিন্থ, অত্যন্ত নির্মল, উত্তম গোলাকাব ও অত্যন্ত শীতল
পুষ্পবাগ ধারণ করে, তাহাব কীর্তি, শৌর্য, জীবন, আয় ও
অর্থ বৰ্ধিত হয় । ৩৯৫ ।

যে পুষ্পবাগ বিন্দুচিহ্নাক্ষিত, কঙ্ক, ধৰনবর্ণ অথচ মলিন,
ওজনে লয়, ছায়াবিহীন ও শর্কবাযুক্ত, সেই পুষ্পবাগ
দোষদূষিত । ৩৯৬ ।

ইতি পুষ্পবাগ ।



THE TOPAZ.

Its Properties.

THE Topaz belongs to the trimetric or rhombic system of crystallization. Its specific gravity is greater than that of the Diamond—being from 3.6 to 4.2, but it is next to it in hardness—being 8 in the scale. It is scratched by Diamond only and can very easily cut Quartz. It possesses double refraction, though in a small degree; acquires electricity by heat, friction and pressure, and retains it for several hours. It is transparent and its lustre is vitreous. It is infusible in charcoal before the blow-pipe, but, under the influence of strong heat, the surface breaks immediately as blisters are formed thereon. With borax it fuses into clear glass and gets blue with cobalt solution. It yields hydrofluoric acid by the application of sulphuric acid, but is not affected at all by muriatic acid. Its cleavage is perfectly basal, i.e., it breaks with a flat surface at right-angles with or across the prism. The Topaz is generally divided into two kinds, according to the difference in the chemical composition. Those called the Oriental Topaz, are composed of nearly pure alumina; those known as the Occidental, contain little more than 57 parts of alumina—the rest consisting of silica and fluorine.

Where found: Varieties of the Topaz

THE Topaz is found in almost all the parts of the world, though it varies in color and appearance in almost every country, where it is met with. Next in importance to the Oriental Topaz, is that variety which comes from Brazil. Those from Villa Rieca have a deep orange tint. The crystals, seldom exceeding 2 or 3 inches in length, are generally found in soft loose sandy clay. Those that come from the province of Minas Geraes, are found in rounded pebbles, perfectly pure and colorless. These are called "pingas d'agoa" or "gouttes d'eau," or the "Novas Minas," and, by the Portuguese, the "Slave-Diamond." These are capable of much higher polish than rough crystal. Some specimens of this kind have been found in Tasmania, where also some blue and green ones have been discovered, though these are more water-worn than those of any other place. Topazes of a fine pale blue color are also found in the cast of Siberia, together with Beryl, Felspar, Quartz, &c; also in the Ural, north of Katharinburg, in Graphic, Granite and Albite. The Saxon Topaz, found at Altenburg, is generally of a clear, transparent yellow, extremely hard and very brilliant. It becomes perfectly white by being put in a small crucible or in a tobacco pipe, covered with ashes or sand, and subjected to heat. It is also found in the Voigtlund, 2 miles from Anerback, sometimes covered with a yellowish marl. The

Bohemian Topaz is of a deep hyacinth and sometimes of a brown hue. The so-called German Topaz is nothing more than a sort of glassy spar. The Topaz is also found in Connecticut, the United States, Peru, Ceylon, Asia-Minor, Great Britain, and Ireland, and the Hebrides.

The Topaz as known to the Ancients.

THIS stone was called in Hebrew,—“Pittdoh,” by Professor Aaron Pick, and “Pittdoh,” by Gesenius, who (the latter) thought, that it was derived from the Sanskrit word *Pita* (yellow) and that the Greek “Topásion” is a transposition from “Pittdoh” to “Tipdoh.” But the Topazion (found in an island of the same name in the Red Sea,) is not what is known as the present Topaz. Topazion is the modern Peridot, while, according to some, Chrysolite was the ancient name for the Oriental Topaz. The Topaz is one of the stones noticed in the Bible and was, in the Middle Ages, considered to be the emblem of Apostle James the Younger. It was also held in high esteem by the Greeks and Romans.

Cutting and Engraving

THE Topaz is cut on a leaden wheel with emery and polished with tripoli. The form of cutting is the

full Brilliant, leaving the table smaller and the bezil rather deeper than in the Diamond. The grain (which is the technical expression for the cleavage surface) is well nigh impossible to polish and it becomes necessary for the lapidary to take a small angle from the cleavage plane, instead of cutting it flat, in order that the highest degree of brilliancy might be obtained. Now-a-days, few stone-cutters pay the necessary amount of attention to secure the intense whiteness and lustre, which it should have, and the consequence is, a well-cut Topaz has become a rare article. The *Goutte d'eau*, if cut as a Brilliant, with a small table, will make a beautiful ornament.

There are still to be found several intaglios engraved on this stone by the Greeks. The Emperor Hadrian (Hadrianus Guildmus of Naples) was said to possess a Topaz seal-ring, upon which the following lines were engraved:—

“Natura deficit
Fortuna mutatur
Deus omnia Cernit.”

Pliny says, that this stone was found in the Alabaster mines, near the Egyptian city of Thebes. In the Bibliotheque Royal in Paris, is a signet-ring of Topaz, upon which the portraits of Philip II. and Don Carlos, are deeply cut. There is also a Topaz, of a citron-yellow tint, which represents an Indian Bacchus. There is in St. Petersburg a specimen of excellent workmanship on the Topaz,

upon which is engraved the Constellation of Sirius. A Persian jeweller is reported to be in the possession of a Topaz amulet, through which the words "From God alone is success" are bored, in Arabic characters. During his visit to Rome (1521 to 27), Cellini mentions, as one of the three finest antiques procured by him from that place, a perfect Topaz, as big as a hazel nut, upon which was engraved a head of Minerva. But whether the stone was a real Topaz or not is a matter of question.

Its Price Imitations.

THE Topaz is not so much liked now as it was 50 years ago. The fact is, it is now only used in the cheapest jewelry, in the jewelling of common Swiss clocks and for optical purposes. The rough stones, used for optical purposes, realize from 5 to 10s. per pound avoirdupois. The pink Topaz fetches better value—the price ranging between 40s. to £20 per ounce, according to the depth of the pink color. The Topaz is called by different names according to the difference of color in the specimens:—The Nova Mina is colorless; The Brazilian Sapphire is light blue; the Aquamarine is greenish; the Brazilian Chrysolite is greenish yellow; the Brazilian Ruby is the artificially obtained pink or rose color. It should be distinctly borne in mind that the fine pink in the Topaz is not natural;

it is obtained by covering a brownish yellow Topaz with sand and putting it to a low red heat. The experiment can also be tried by wrapping up the stone in German tinder, bound with thin iron wire, and then exposed to heat, either by setting fire to it or by putting it before the blow-pipe. Those which are of the peculiar brown color obtain this pink hue; while the pale yellow ones become permanently white. The Topaz can be distinguished from the Chrysoheryl or a yellow Sapphire by putting their electrical properties to the test. A yellow variety of the Quartz is sometimes sold for the Topaz, but a careful reference to the characteristics of each will set the question of identity at rest. The Cairn-Gorm (a variety of the Quartz) is often called by the term "false Topaz," owing to its similarity with the stone. The Egyptian Topaz is sometimes passed off for the Oriental, but it is less hard. The true Topaz should be of a bright citron, and at times, of a bright clear gold color. The soft satin-like hue is the one most preferred.

*Marvellous and Medicinal Properties attributed
to the Topaz.*

LIKE the Ruby, the Topaz was gifted with the power of giving light in the dark. A Topaz given by Lady Hildegarde, (wife of Theoderic, Count of Holland) to Monsieur Adelbert, was known to give such a brilliant light throughout the chapel where

it was kept, that prayers could be read without the help of a lamp. According to the Ancients, the Topaz would become pale and obscure if it came in contact with poison. It soothed anger and quenched the heat of boiling water. It drove away sadness and night-mares, strengthened the intellect, sharpened the wit, bestowed courage and if bound on the left arm or hung round the neck, set in gold, it dispelled enchantments. If worn on the left hand, it preserved from sensuality. It was also supposed to possess great medicinal virtues. When powdered and taken in wine, it cured asthma, sleeplessness and many other diseases.

Celebrated Topazes.

THE finest Topaz on record is the one which Tavernier saw in the treasury of Arungzebe, when he had an audience with that Emperor in 1665. It weighed $157\frac{1}{4}$ carats and was of an exactly octagonal shape, with two rows of small facets, along the top of the bezel. It was purchased by the Emperor, at Goa, for Rs. 1,80,000.

The Braganza, of which fuller notice has been taken under the heading, "Celebrated Diamonds," is universally believed to be a white Topaz of unusual brilliancy and extraordinary weight. There is a heavy crystal at St Petersburg, which is $4\frac{1}{4}$ inches long and $4\frac{1}{2}$ wide, weighing 31 lbs. A big lump of white Topaz, now in the British Museum,

was many years ago used by a London Marine store-dealer as a door-weight, and afterwards sold by him for 3 shillings. Its weight is about 12 lbs. avoirdupois.

There is, in the possession of the Hon'ble Maharajah Joteendro Mohun Tagore, Bahadoor, a very large Topaz, of a beautiful citron tint, weighing about 103 ratis, of very great brilliancy and without any flaws whatever. There is also one, with the Maharajah, which is of a smoke-color and weighs about 200 ratis. It forms the pendant to a necklace of his family-idol at Moolajore.



अद्येन्द्रनीलः ।

मूलम् ।

इन्द्रनीलस्य सभूतिः सिंहलदीपमध्यतः ।

नद्या रावणगङ्गायाः कूले पश्चाकरे सृता ॥ ३६७ ॥

तच्चासिताजहलभृदसनामिभृङ्ग-

शाङ्ग्रायुधाङ्गहरकण्ठकलापिपुच्छैः ।

गुको तरैङ्ग कुख्यमैर्गिरिकर्णिकाया-

स्त्रिन् भवन्ति मणयः महावभास' ॥ ३६८ ॥

इन्द्रनील या नीलम् का वयान ।

तरुजमा ।

सिंहलदीपके अन्तर्गतमे रावणगङ्गाके करिद पश्चाकर-
देशमे इन्द्रनील या नीला पवदा होता है । ३६७ ।

तामाम इन्द्रनीलका रङ्ग समान नहि होता, कोइ कोइ
नीलकमल, नीलाम्बर, बड्डन् भाफ तलवार, भ्रमर, छण्ण-
जीका वदन, महादेवजीका कण्ठ, मयूरके पुंछका चाद,
और काले अपराजिताका फुनके ममान है । ३६८ ।

SAPPHIRE.

"Now glow'd the firmament
With living Sapphires"
Par Lost B IV

TRANSLATION.

397. The Sapphire is found in the country of *Padmákara* near the river Rávana Gangá in Ceylon.

398. All Sapphires are not of the same color. Those found in Ceylon resemble one or other of the following objects — The blue lotus, a cloth dyed in blue, a polished sword, the *Bhramara*,* Sri Krishna,† Mahádeva's throat,‡ the eye in a peacock's tail, the black *aparágita*.§

অথ ইন্দুনীল।

অমৃতান।

সিংহল দ্বীপের মধ্যগত বাবণগঙ্গার সম্মিহিত পদ্মা
কব প্রদেশে ইন্দুনীল উৎপন্ন হয়। ৩৯৭।

ইন্দুনীলের সাধ্যে কতকওলি নীলপদ্ম, নীলবসন, ইন্দু-
জিত করবাল, অমু, শ্রীহৃষি, মহাদেবের কণ্ঠ, ময়ুর পুচ্ছাঞ্চ-
গত চন্দক, ও হংকাপবাজি তাপুপের সদৃশ হয়। ৩৯৮।

* The black bee

† A God analogous to the Cupid of classical mythology His color
is represented as beautifully gray

‡ The throat of the Great Destroyer of the Hiu-lu Triad is blue.
He swallowed the poison that arose at the far famed churning of the
'Vasty Sea'—along with the moon the nectar—the fair and lovely
Sri—the Impersonation of all loveliness and grace—Maha-leva took
in the poison to save Nature and her works, but could not swallow it—
a passage in Hindu Mythology rivalled only by the Suffering at
Calvary

§ A name applied to several plants, *Citrus Ternata*, *Marsilea*
Quadrifolia, *Sesbania*, *Lippia*.

मूलम् ।

अन्ये प्रसन्नपयसः पयसानिधातु-

रम्बुत्विषः शिखिगलप्रतिमास्तथान्ये ।

नीलीरसप्रभवद्वुद्भास्तु केचित्

केचित्तथा समदकोकिलकण्ठभासः ॥ ३६६ ॥

एवभ्रकारविस्थवर्णशोभाभिभासिनः ।

जायन्ते मणयस्तस्मिन्द्रनीला भद्रागुणाः ॥ ४०० ॥

च्वेतनीलं रक्तनीलं पीतनीलमयापि वा ।

कृष्णनीलं तथा ज्वेयं व्राज्ञाणादिकमेण तु ॥ ४०१ ॥

काया चतुर्विधा तस्या गृणु वस्यामि लघाणं ।

सितच्छायो भवेद्विप्रस्ताम्यच्छायसु चन्त्रियः ।

पीतच्छायसु वैश्यः स्थादृपलः रूपणदीधितिः ॥ ४०२ ॥

तर्जमा ।

समुन्दरका साफ पाणि, मयूरका गला, नीलरङ्ग अलका उद्बुदा और कोकिलका कण्ठ इङ्गी यव चीरोंके समान रङ्ग इन्द्रनीलमे देखा जाता है। और इसी किसिमका इन्द्रनील सिंहलदेशमे पयदा होता है । ३६६ । ४०० ।

जिस तरहसे नाज्ञण, चन्त्रि, वैश्य और श्रद्ध चारजात होते हैं, उसी तरह नीलम्-मेमी चारजात होते हैं । सफेदीमायेल नीला, सुखीमायेल नीला, जरदीमायेल नीला और सेयाहीमायेल नीला यही चारजात होता है । ४०१ ।

इसी चारजातका इन्द्रनील चारजातके कायेके जटि-देखे जाना जाता है, वाज्ञापर्णकी सफेद काया, चन्त्रि-वर्णकी सुख काया, वैश्यवर्णकी जरद काया और श्रद्धवर्णकी सेया काया तजविन् कि गेहू है । ४०२ ।

TRANSLATION.

399—400. The 'dark blue ocean,' the peacock's throat, the hubbles of blue water and the throat of the mad Kokila.* These kinds of the Sapphire are generally found.

401-402. A blue Sapphire with a white shade is a Brahmin; a blue one with a red shade is a Kshetrya; a Sapphire of the same color with a yellow lustre is a Vaisya; and finally a blue Sapphire shining in dark lustre is a Sudra.

অনুবাদ।

সমুদ্রের নির্মল জলবাশি, যয়বেব কঠ, নীলবসেব
বুদ্বুদ ও মতকোকিলকঠ, এই সকল পদাৰ্থেৰ সদৃশ
বৰ্ণই সচৰাচৰ ইন্দৰনীলে লক্ষিত হয়, এইপ্ৰকাৰ বৰ্ণবিভূষিত
ইন্দৰনীল সিংহলে জন্মিয়া থাকে। ৩৯৯। ৪০০।

ব্ৰাহ্মণাদি বৰ্ণভোগে ইন্দৰনীলেৰ শ্ৰেতেৰ আভাযুক্ত নীল,
বজ্রেৰ আভাযুক্ত নীল, পীতেৰ আভাযুক্ত নীল এবং হৃষেৰ
আভাযুক্ত নীল, এই চতুৰ্বিধ বৰ্ণভোগ হইয়া থাকে। ৪০১।

উক্ত চাবি জাতি চাবিপ্ৰকাৰ ছায়া দ্বাৰা পৰিজ্ঞাত
হওয়া যায়, ব্ৰহ্মবৰ্ণেৰ শ্ৰেতছায়া, ক্ষত্ৰিযবৰ্ণেৰ বজ্রছায়া,
বৈশ্যবৰ্ণেৰ গীতছায়া এবং শূদ্ৰবৰ্ণেৰ হৃষেছায়া নিৰ্দিষ্ট
হইয়াছে। ৪০২।

* Vide ante.

मूलम् ।

यथा च पद्मरागाणा जातकचितव भवेत् ।

इन्द्रनीलपूषि तथा द्रष्टव्यमविशेषत ॥ ४०३ ॥

यस्य मध्यगता भातिर्नीलस्येन्द्रायुधप्रभा ।

तमिन्द्रनीलमित्याङ्गमहार्घ भुवि दुर्लभं ॥ ४०४ ॥

यस्तु वर्णस्य भूयस्त्वात् चोरे शतगुणे स्थित ।

नीलभाव नयेत् सर्वं महानील स उच्यते ॥ ४०५ ॥

इन्द्रनीलस्तु नीलात्मा पद्मरागस्तु लोहित ।

आनीलशुक्लस्त्रिघटस्य मणिर्मरकतो भवेत् ॥ ४०६ ॥

आलोहितमापीतज्ज्ञ सच्छ कापायक विदु ।

आपीतपाण्डुपापाण पुष्परागोऽभिधीयते ।

तमेव लोहिताकारमाङ्ग कौररण्डकं वृधा ॥ ४०७ ॥

तद्वज्मा ।

उत्तम, मध्यम और अधम आर्यत् पहिला, दोस्त्रा और तिस्रा दर्जेक हिसाबम जिस् तरहेसे पद्मराग तिन किसिमेंका होता है, उसी तरहेसे नीलाभी तिन किसिमेंका होता है ॥ ४०३ ॥

जिस इन्द्रनीलके बीचमे इन्द्रधनुकके ममान आभा निकेलति है, वह इन्द्रनील बज्जत् दुर्लभ है, अनायास मिलनेसे बज्जत किमतको विकता है ॥ ४०४ ॥

जो इन्द्रनील अपने एकशौयुणे दुधमे रहनेसे तामाम दुधको नीलरङ्ग कर दे, उस्को महानील बोलते हैं ॥ ४०५ ॥

रत्नके मध्ये जो नीलरङ्ग, वह इन्द्रनील, जो सुखी मायेल, वह पद्मराग, जो सबुजरङ्ग, वह पान्ना, जो थोड़ा नीलापननियेझये और थोड़ा सुख, वह कापाय, जो पीलापननियेझये थोड़ा सादा, वह पुखराज और वही पुखराज सुखरङ्ग होनसे कौररण्डक कहलाता है ॥ ४०६ ॥ ४०७ ॥

TRANSLATION.

403. As Rubies are good, middling and bad,—so it is also with Sapphires.

404. That Sapphire whose interior gleams with the iris, is a rare gem of priceless worth.

405. That Sapphire which being thrown into a quantity of milk a hundred times its bulk, paints the whole mass with its native blue, is entitled a *mahānila*.

406-407. Of gems, those which are blue, are Sapphires; those which are red, are Rubies; those which are green, are Emeralds; those which are red with a shade of yellow are *Kasāyas*, those which are ash-colored with a yellow shade, are *Pushparágas*; those of the last which are red, are called *Kauran-dakas*,

অহুবাদ।

উক্ত, মধ্যম ও অধমভেদে পদ্মবাগ যেমন ত্রিবিধ হয়, ইন্দনীলও সেইকপ ত্রিবিধ হইয়া থাকে। ৪০৩।

যে ইন্দনীলের মধ্যহইতে ইন্দ্রাযুদ্ধের শ্যায আভা বিনিঃস্থত হয়, সেপ্রকার ইন্দনীল অতিচূর্ণত, দৈবাং প্রাপ্ত হইলে মহাশূল্যে বিজ্ঞীত হইতে পাবে। ৪০৪।

যে ইন্দনীল শতঙ্গ দুষ্টে নিক্ষিপ্ত হইয়া নিজনীলবর্ণে সমুদায দুষ্টকে নীলবর্ণ করে, তাহাকে মহানীল বলে। ৪০৫।

বহুব মধ্যে যেগুলি নীলবর্ণ, তাহাবা ইন্দনীল; যেগুলি লোহিতবর্ণ, তাহাবা পদ্মবাগ; যেগুলি হিন্দুবর্ণ, তাহাবা নবকত; যেগুলি দ্বিৎপীত্যুক্ত লোহিতবর্ণ, তাহাবা কায়ায; যেগুলি দ্বিৎপীত্যে আভাযুক্ত পাতুবর্ণ, তাহাবা পুল্পবাগ এবং সেই পুল্পবাগ লোহিতবর্ণ হইলে দৌৰণ্ডন বলিয়া অভিহিত হইয়া থাকে। ৪০৬। ৪০৭।

चथेन्द्रनीलगुणः ।

मूलम् ।

गुरः स्तिथ्य वर्णद्वयं पाञ्चवर्जीं च रञ्जकं ।
 इन्द्रनीलः समाख्यातः पञ्चभिः सुमहायुणैः ॥ ४०८ ॥
 प्रमाणेऽसो गुरमनि कुलद्विकरो गुरः ।
 स्तेहं स्तवन्निवाभाति स्तिथो धनविवर्द्धनः ॥ ४०९ ॥
 वालाङ्गीभिसुखो नीलो वमन्नीला शिखा हि यः ।
 वर्णादरो नाम नीलोऽय धनधान्यविवर्द्धनः ॥ ४१० ॥

नीलाका गुण ।

तरज्जना ।

गुरत्व, स्तिथत्व, वर्णद्वयत्व, पाञ्चवर्जित्व और
 रञ्जकत्व यही पाच तरहका गुणयुक्त इन्द्रनील थे उठे
 हैं । ४०८ ।

जो इन्द्रनील कदमे छोटा, और ओजनमे भारी,
 उस्को गुर कहते हैं, गुर इन्द्रनील आवलातकी ज्यादाभी
 करता है; और जियहे होनेसे इसेसा मुहब्बत् होति
 है, उस्को स्तिथ कहते हैं, स्तिथ इन्द्रनील दीलतकी
 द्विकरता है । ४०९ ।

मुहब्बके सूर्यके सामने रखनेसे जिस इन्द्रनीलसे नीन-
 वर्ण शिखा निकले, उस्को वर्णादर कहते हैं; और वर्णादा
 इन्द्रनील जरियेसे धन और धान्यकी द्विकरता होति है । ४१० ।

Qualities of the Sapphire

TRANSLATION

408 Weight, coolness, depth of color, the quality of being *parsvavarti** and beauty, invest a Sapphire with matchless worth

409 That Sapphire which combines great weight with small bulk is called *Gurut* such a gem produces to increase of family. That which always gives out moisture is called *Snigdha* † A *Snigdha* Sapphiro brings on accession of wealth

410 That Sapphiro which, on being exposed to the morning sun, flames in a blue effulgence, is termed *Varnadhma*. It brings prosperity

ଇନ୍ଦ୍ରନୀଲେବ ଗୁଣ ।

ଅକ୍ଷାମ ।

ଶୁକ୍ର, ସ୍ରିଷ୍ଟି, ବର୍ଣ୍ଣାର, ପାର୍ଵତୀର୍ଥ, ଓ ରଙ୍ଗକର୍ତ୍ତ୍ତି, ଏହି
ପକ୍ଷବିଧ ଶୁଣ୍ଡୁବିତ ଇନ୍ଦ୍ରନୀଲେଇ ଶ୍ରେଷ୍ଠ । ୪୦୮ ।

ଯେ ଇନ୍ଦ୍ରନୀଲ ପ୍ରମାଣେ ଅତିଅନ୍ତର ହଇଯାଇ ଓ ଜନେ ଅଧିକ
ଭାବୀ ହ୍ୟ, ତାହାକେ ଶୁକ୍ର କହେ, ତାକେ ଇନ୍ଦ୍ରନୀଲ ବଂଶବନ୍ଧିବଦ,
ଯାହା ହିତେ ସର୍ବଦା ଦ୍ରେହ ନିର୍ଗତ ହ୍ୟ, ତାହାର ନାମ ଶ୍ରିଷ୍ଟ,
ଶ୍ରିଷ୍ଟ ଇନ୍ଦ୍ରନୀଲ ଏନହବିକାବକ । ୪୦୯ ।

ଆତଃକାଳେବ ଶୂର୍ଯ୍ୟାଭିଗୁଣେ ଧାରା କବିଲେ ଯେ ଇନ୍ଦ୍ରନୀଲ
ହିତେ ନୀଳବର୍ଣ୍ଣ ଶିଖା ନିର୍ଗତ ହ୍ୟ, ତାହାକେ ବର୍ଣ୍ଣା ବନ୍ଦା
ଯାୟ, ବର୍ଣ୍ଣା ଇନ୍ଦ୍ରନୀଲ ଦ୍ଵାରା ଧନଧାତ୍ରୀନି ବଳି ଆପୁ ହ୍ୟ । ୪୧୦ ।

* See p. 413.

† Literally heavy.

‡ Vide ante.

मूलम् ।

स्फटिकं रजतं स्यां मन्यदा वसु तैलसं ।
पार्श्वस्थित नीलमणे पार्श्ववर्जी यशप्रद ॥ ४११ ॥
आथयं यस्य नीलस्य तमसेय समावृतं ।
रञ्जको नाम नीलोऽय आयशकुलवर्द्धन ॥ ४१२ ॥

अथेन्द्रनीलटोयाः ।

दोपान्नीले प्रवक्ष्यामि नामभिर्लक्षणैश्च पट् ।
अभ्वकपटलच्छाया चासचिचक एव च ।
इदमगर्भरौक्ष्याणि भहानोलेय दूषयं ॥ ४१३ ॥

तद्गमा ।

जिस इन्द्रनीलके एक जगहमे स्फटिक, रूपी, शौणा अथवा औरकोदू चमकनेवाला पदार्थ देखा जाय, उसका नाम पार्श्ववर्जी अर्थात् लाजवर्ज कहते हैं, उसके पहिरनेसे नाम्बरी छोति है । ४१३ ।

जो इन्द्रनील किसी वर्जनमे रखनेसे तामाम वर्जनको कृप्यारङ्ग कर दे, उसका नाम रञ्जक है; रञ्जक इन्द्र-नील दीलत, नाम्बरी और आवलातकी इफ्फि करते हैं । ४१२ ।

नीलाका अथेव ।

अभ्वक, चास, चिचक भूदूर्गर्भ, अग्नगर्भ और रौक्ष्य यही क्षपकारका अथेव इन्द्रनीलमे होता है । ४१३ ।

TRANSLATION.

411. That Sapphire through which any lustrous substance such as crystal, silver, gold, is seen, is entitled *pārvavartī*. A *pārvavartī* Sapphire brings on fame.

412. That Sapphire which, when placed in a pot, darkens it all through, is called *Ranjaka*. This gem increases wealth and is conducive to fame and increase of family.

Defects of the Sapphire.

413. *Avraka, Trāsa, Citraka, Mridgarva, Asmagarva* and *Raukshya* are the six defects of Sapphires.

অহৰাদ !

যে ইন্দুলোর একদেশে ক্ষটিক, রজত, ঘর্ণ বা অন্য কোন তৈজস পদার্থ লক্ষিত হয়, তাহার নাম পার্শ্ববর্তী, পার্শ্ববর্তী ইন্দুল হইতে ঘোলাত হয়। ৪১১।

যে ইন্দুল কোন পাত্রে স্থাপন কবিলে গমুদায় পাত্রটা কৃষ্ণবর্ণ ধাবণ করে, তাহার নাম রঞ্জক, বঞ্জক ইন্দুল লক্ষণী, যশ ও বংশ বর্দ্ধন করে। ৪১২।

ইন্দুলোর দোষ !

অভক, আস, চিত্রক, হৃদগত, অশুগত, ও গ্রোক্য, এই ছয়প্রকার দোষ ইন্দুলে লক্ষিত হইয়া থাকে। ৪১৩।

मूलम् ।

अभ्ववत् पटनं यस्मिन् तदभ्ववनिति सृतं ।

धारणे तस्य गम्यत्तिरायुश्चैव विगम्यति ॥ ४१४ ॥

मेदसंश्वयकृत्त्रासस्तेन दंष्ट्रिभव्यं भवेत् ।

चिच्चवर्ण इवाभाति चिच्चका कुलगाशन ॥ ४१५ ॥

मृत्तिका यस्य गर्भस्या लक्ष्यते रत्नकोविदै ।

मृत्तिकागर्भकं नाम तग्दोषजनक भवेत् ॥ ४१६ ॥

तर्जना ।

जिस् इन्द्रनीलके उपरके हिस्से में अभ्वकके ममान छाया
मालुम हो, उस्को अभ्वक कहते हैं, इस् तरहका इन्द्र
नील पहेरनेसे उमर और दीनत नाश होति है ॥ ४१४ ॥

जिस् निशानके जरियेहे इन्द्रनील ढुटा मालुम हो,
उस्को चास कहते हैं, चास अयेवका इन्द्रनील दात
काटनेवाले जानवारोंका खौफ पथदा करता है। हो
इन्द्रनील कोइप्रकारका रुद्र रखता हो, उस्का नाम
चिच्चक; चिच्चक अयेवका इन्द्रनील कुलका नाश करता
है ॥ ४१५ ॥

जिस्के बीचके हिस्से में माटुके ऐसा मालुम होण,
उस्को मृद्गर्भ कहते हैं, मृद्गर्भ अयेवया नीला जिन-
दिकी विमारी पथदा करते हैं ॥ ४१६ ॥

TRANSLATION.

414. A Sapphire the surface of which wears a mica-like sheen, goes by the name of *Avraka*. Such a gem brings about loss of wealth and life.

415. That mark in a Sapphire which at first sight looks like a rift, is called *Trása*. A *Trása* renders one liable to hites. That Sapphire which is party-colored, is called *Citraka*: it causes loss of family dignity.

416. The Sapphire which contains dirt, has the sobriquet of *Mridgarva*. This gem produces a variety of skin-diseases like itching.

অস্ত্রবাদ।

যে ইলুনীলের উপরিভাগে অভ্যে ঢায় ছায়া দৃষ্ট হয়,
তাহাকে অস্ত্রক কহে এইপ্রকার ইলুনীলধারণে আয় ও
সম্পত্তি বিনষ্ট হয় । ৪১৪।

যে চিহ্ন দ্বারা ইলুনীলকে সংসা ভয় বলিয়া বোধ হয়,
তাহাকে আস কহে আসবায়া দংশ্বিত্য উৎপন্ন হয় ।
যাহা নানাবর্ণে চিত্রিত, তাহাব নাম চিত্রক, চিত্রক দোসে
রূপ বিনষ্ট হয় । ৪১৫।

যাহাব নথভাগে হৃতিকা সমিহিত থাবে, তাহাবে
মূলগৰ্ভ কহে হৃদগৰ্ভমোগ হইতে গাত্রকঙু প্রহতি নানা
হকের রোগ উৎপন্ন হয় । ৪১৬।

मूलम् ।

दृपत् प्रलक्ष्यते गर्भं अस्मगर्भं विनाशक्त् ।

शक्करामिश्रित यजु तद्रौच्यं कथितं बुधैः ।

तस्मिन् धृत दरिद्रत्वं देशत्वागच्च जायते ॥ ४१७ ॥

दोषैस्त्यक्तो गुणैर्युक्त इन्द्रनीलो महामणिः ।

वस्य इस्ते भवेत्तस्य चावुर्वलयश्चकर ॥ ४१८ ॥

इन्द्रनीले धृते गुह्ये शौरिरेव प्रमोदति ।

आयुः कुलं यशो वुद्धिर्लक्ष्मी शोभा च वर्हते ॥ ४१९ ॥

धार्यमाणस्य ये दोषाः पद्मरागमणिर्गुणाः ।

धारणादिन्द्रनीलस्य तानेवाप्नोति मानवः ॥ ४२० ॥

तर्जमा ।

जिस् इन्द्रनीलकी अन्दर पाथरका सा ठुक्का मालुम होए, उस्का नाम अस्मगर्भ कहते हैं, अस्मगर्भका नीला जान मारडान्ता है। जिस्मे चिनिके समान सफेद किटे मालुम हो, अर्थात् दुधक हो, उस्को रौच कहते हैं, रौच्य अयेवका इन्द्रनील जो आदमी पहरे, उसको देख क्षोडकर भागना हो । ४१७ ।

वेअयेव झनरवाली इन्द्रनीलमणि जिस्के पाश रहे, उस्की उमर, जोर और नाखरी ज्यादा होए । ४१८ ।

जो आदमी वेअयेव इन्द्रनील पहेरता है, नारायण उस्से खोस होता है, और उस्की उमर, खान्दान, नाखरी, अक्ल, दौलत और ऐमर्य ज्यादे होए । ४१९ ।

गुणयुक्त पद्मराग पहेरनेसे जो फ़यदा होता है, गुणयुक्त इन्द्रनील पहेरनेमें वही फ़यदा होता है, अयेवदार मालिक पहेरनेसे जो नोक्गान होता है, अयेवदार इन्द्रनील पहेरनेसे वही नोक्गान होता है । ४२० ।

TRANSLATION.

417. That which contains gritty fragments, is called *Asmagaria*. This defect is destructive. That which is rough, is called *Raukshya*. Banishment is the consequence of wearing this jewel.

418. A flawless, sterling Sapphire brings its wearer, strength, fame and length of days.

419. The man who wears a Sapphre of spotless chastity, finds favor with *Náráyana** and acquires longevity, family dignity, fame, understanding and wealth.

420. Those good and bad consequences which follow the wearing of a *Padmardga* combining good and bad qualities, are also produced by the wearing of a Sapphire of a like nature.

অহুবাদ ।

যাহাব অন্তবে প্রস্তুবধণ লক্ষিত হয়, তাহাব নাম অশ্ব-
গর্ভ, অশ্বগর্ভ দোষ বিনাশেব হেতু। যাহা শর্করাযুক্ত,
তাহাকে বৌক্ষ বলে, বৌক্ষদোষাভিত ইন্দুনীলধারী
ব্যক্তিকে দেশত্যাগ কবিতে হয়। ৪১৭।

দোষহীন অথচ শুণযুক্ত ইন্দুনীল মণি যাহাব নিকট
থাকে, তাহাব আয়ু, বল ও যশ বৃক্ষি হয়। ৪১৮।

যে ব্যক্তি বিশুদ্ধ ইন্দুনীল ধাবণ কবে, নাবাযণ তাহাব
প্রতি প্রসম হন, এবং তাহাতে আয়ু, বুল, যশ, বৃক্ষি,
লক্ষ্মী ও সমৃক্ষি বৰ্দ্ধিত হয়। ৪১৯।

শুণসম্পন্ন এবং সদোষ পদ্মবাগ ধাবণে যে ওষ ও যে
দোষ হয়, ইন্দুনীলেবও তজ্জপ হইয়া থাকে। ৪২০।

* The Preserver of the Hindu Triad

मूल्यम् ।

युद्धभावकठिनभावायेतेषां निल्यमेथ विज्ञीयौ ।

काचादयधावदुन्नरविद्वह्नसानौ विशेषेण ॥ ४२१ ॥

तदाकारसुद्भूतो भजभृङ्गमभद्रतिः ।

दीपिव्यायामसाविष्टो भ्रामरो मणिहृत्यते ॥ ४२२ ॥

चारफता यदा तच तदा ठिड्डिमसंज्ञितः ।

तस्य धारणमारेण गर्भिणी स्त्रो प्रसूयते ॥ ४२३ ॥

यत पद्मरागस्य महागुणस्य

मूल्यं भवेन्मापसकासम्मितस्य ।

तदीन्द्रनीलस्य महागुणस्य

सुवर्णसंख्यातुवितस्य भूल्यं ॥ ४२४ ॥

तद्वज्मा ।

भारी और एक होनेमे इन्द्रनीलको चाढ़ा समझना चाहिये, घर्यात् क्षाचसे फरक करना चाहिये । ४२१ ।

इन्द्रनीलके खानमेसे भ्रमरको ऐसे रङ्गका दीपि और क्षायाविशिष्ट जो मणि पथदा होति है, उस्को भ्रामर कहते हैं । ४२२ ।

जिस इन्द्रनीलमे घोदा सुखीमायेल आभा मालुम हो, उसको ठिड्डिम कहते हैं, ठिड्डिम जातका मणि गर्भिणी स्त्रीका गर्भ वज्रत् जलद आरामसे खालास करता है । ४२३ ।

महागुणसम्पन्न पद्मराग मणिका जो दाम होता है, गुणसम्पन्न इन्द्रनीलकाभी वही दाम होता है । ४२४ ।

इति नीष्ठाका चशन ।

TRANSLATION

421 A Sapphire is distinguishable from glass by weight and hardness only

422 A shining gem which is found in Sapphire quarries, resembling the *Vramara*, and furnished with a shade, is called *Vramara*

423 That Sapphire which shows a dash of red, is called a *Tittwa* (amethyst) No sooner a woman who is in her family way, wears a *Tittwa* than she is delivered of her child, with perfect ease

424 The price of the best Sapphire is equal to that of the best *Padmaraga*

অস্থৰাদ !

ওকত্ত ও কাঠিন্য অনুসাবেই ইন্দনীলকে কাচ হইতে
পৃথক বলিয়া পবিজ্ঞাত হইতে পাবা যায় । ৪২১ ।

ইন্দনীলের আকবে ভূমবের শ্যাম বর্ণ, দীপ্তি ও ছায়া
বিশিষ্ট যে মণি উৎপন্ন হয়, তাহাকে আমর মণি
কহে । ৪২২ ।

যে ইন্দনীলে ঈষৎ লোহিতের আঙ্গ দৃষ্ট হয়, তাহাকে
টিটিভ কহে, টিটিভজাতীয় ননিধাৰণমাত্ৰেই পতিগী স্তু
শুখে সন্তান প্ৰসব কৰে । ৪২৩ ।

মহাওণসম্পন্ন পদ্মবাগ মণিব যেকোপ মূল্য হয়, ওণশালী
ইন্দনীলের ও তাদৃশ মূল্য হইয়া থাকে । ৪২৪ ।

ইতি ইন্দনীল ।

THE SAPPHIRE

Its Properties

THE Sapphire is a variety of the Corundum and is of the same composition, hardness and electricity as the Ruby, differing from it only in color, which varies from white to the deepest blue and black. The true Oriental Sapphire is of a clear, beautiful azure blue, (of the shade formerly called "*Bleu du roi*") soft rich and velvety, neither too light nor too dark. But the blue is seldom pure or spread all over the stone. It is sometimes mixed with black which gives it an inky appearance, and sometimes with red which, though difficult to be seen by day, can be found out by candle light. Sometimes a Sapphire is found exhibiting a variety of colors. The asteriated or Star Sapphire is usually of a greyish blue color, and shows, under the microscope, "thread like shafts, directed towards the faces of the six sided prisms, said to be spaces left at the moment of crystallization, and it is the reflection of light from these which gives to the stone its star like brilliancy." "The Star Sapphire is also known under the title of Astrapia (lightning stone), from its supposed action in a colorless or an azure ground, sending out, as it were, rays of lightning diverging from the centre.

Where found.

IN former days, Sapphires were found in Persia and Arabia. The best stones now come from Mogast and Kiat pyan, in Burmah, and from Siam. Those that are found in Ceylon are small-sized and rather rose-colored. The blue Sapphire is found in many parts of North America. A fine red Sapphire is said to have been found in South America, with the Diamond. Specimens of the blue and white Sapphires are found in Ballarat, (in Victoria) and near the Pearl river in New South Wales, Australia. The Sapphire is also found in several countries of Europe; on the tops of the Iser Mountains in Bohemia, and in the beds of the river Iser; also in Saxony and Saxon Switzerland.

Sapphire as known to the Ancients.

THE Sapphire of the present day was known to the ancients as the Hyacinthus. Pliny believed, that it was so called on account of its resemblance to the colour of the flower of the same name. Solinus says:—"Amongst these things (in Ethiopia) of which we have treated, is found also the Hyacinthus of a shining cerulean color; a stone of price, if it be found without blemish, for it is extremely liable to defects." What was called Saphirus by the classical authors now goes by the name of Lapis-Lazuli. Sapphire was, in old Arabic, termed "Sappeer," to scratch; and in the Syriac and Hebrew languages, it was called by

similar expressions,—probahly, on account of the great hardness of the stone and of its power of scratching any other stone, (except, of course, the Diamond) According to the Ancients, those Sapphires which were of an indigo or very deep color were the male, tho pale blue ones, the female According to Ben Mansur, the *Jacut* had six divisions, viz., the red, the yellow, the black, the white, the green or peacock colored, and the blue or smoke colored Sapphires came under the last heading—blue, which had three sub divisions, viz., the light blue, the Lapis Lazuli blue and the indigo blue, each of which, agin, had peculiar grades of tint

Engraving and Cutting

The Sapphire being a very hard stone renders itself difficult of being engraved upon There are still to be found a few specimens of the ancient intaglios, amongst which may be mentioned a magnificent head of Jupiter This stone was one inch in diameter and was quite accidentally found in the pommel of a Turkish Dagger In the Marlborough collection is found a Medusa's head in nearly full size, engraved on a very clear and beautiful Sapphire; also, the head of Circæus, on a stone of $\frac{3}{4}$ inch in length and $\frac{1}{2}$ in breadth A large pale stone was seen in 1860, in the hands of Mr Boeke, on which was engraved the figure of an actor in front of an altar, with another ^{etc}

imitating his gesticulations. The Signet of Constantius II, a Sapphire of 53 carats, represented that Emperor as spearing a large wild boar, before a reclining female figure. There was another stone, heart-shaped, of a beautiful color and $1\frac{1}{2} \times 1\frac{1}{4}$, in dimensions, lately seen in the London market, on which was engraved the figure of Hebo feeding the Eagle. Amongst the modern works of Art may be mentioned the portrait of Pope Paul III, executed on a beautiful Sapphire, $\frac{3}{4}$ of an inch square. There is also one pale Sapphire of an octagonal shape, upon which is the bust of Henry IV, with the initials C. D. F., engraved upon it by Coldoré. In the cabinet of Strozzi, in Rome, is a Sapphire, upon which is the profile of Hercules engraved by Cinonus. A Sapphire has also been seen in England, on which are engraved the crest and arms of Cardinal Wolsey.

The Brilliant-cut shows the lustre of the stone to the best advantage.

Its Price : Flaws and Defects : Imitations

SAPPHIRE do not, like the Rubies, rise in value according to their size, but like the Diamonds, in proportion to their color, purity, and symmetry. When a Sapphire is too thick in proportion to its surface, its value is not to be estimated by the weight it actually possesses, but by the weight it should have, if it were properly proportioned. A fine, perfect, evenly-colored, spread Sapphire,

er one carat, if English cut, is worth from £1 to £12, if foreign cut, from £2 to £5, if one carat, from £12 to £25. The value of Star Sapphire, (which the Hindus did and do in great veneration) if small, is from £2 to £5, if large, from £10 to £100. A really fine sapphire should appear blue, as well by day as night. It has often been noticed that two sapphires which appear to be of the same color by day differ widely, by night. "In many of these stones, where the color is partially dark, the lapidary has a method of cutting by which he takes away the dark colored part, with the exception of a small spot reserved for the culet, whilst the other part of the stone is perfectly white, so that when such a stone is looked at from the table, it

present a most vivid hue, often superior in appearance to those stones which are colored throughout. If the stone be held in a pair of ordinary forceps—or corn-tongs, as they are termed in the trade—an inch beneath the surface of clean water, the parts of the stone colored and uncolored will be distinctly apparent." This test might ingeniously be applied to all other stones.

The Oriental Sapphire is most highly admired and is consequently of very great value. A perfect specimen of this species, weighing about 3 carats, has even a higher price than a Diamond of similar weight and quality. But, like the Emerald, is rarely free from imperfections, which generally

consist of clouds, milky semi opaque spots, white glassy stripes, cracks, knots, a congregating of colors at one part and silky flakes on the table. The spots are sometimes removed and the color equalized by burning the stone in a crucible, with sand and iron filings, but this process involves serious risks. The white Sapphire resembles the Diamond to such an extent, that when well cut and polished, it may pass for the latter. The deception can be detected by taking the specific gravity of each, or by testing the hardness with another Sapphire or with a Diamond. The pale Sapphire, by being rendered perfectly colorless by exposure to a regulated heat, and thereby made to acquire great lustre, has often been sold for the real Diamond. The distinction between this uncolored stone, the white Topaz and the true Diamond can always be made by remembering the fact that neither of the two possesses the iridescence which the Diamond always exhibits when catching the light at a certain angle.

The doublets or semi stones are counterfeit stones composed of two pieces of crystal, with a color between them so arranged as to make the whole substance appear colored. These are often made use of to cheat the inexperienced. The color may partly point out the imitation, and more specially, the inspection of the girdle, where the inferior stone has been joined. The top of a Sapphire is in some cases genuine, and the under part, a grain or less

value, as for instance, Garnet Sometimes the under part is glass, artistically joined with the top, with cement In this case, the application of the file to both the parts at once detects the imposition Stones that are of a pale color or of little lustre are generally set with a back, often with a colored foil, to add to their beauty Those that are set "azure" or open, have the interior of the setting enamelled or painted to throw a tint of color into the gem

The doublets are often sold by the Cingalese at Colombo, to Europeans and to the passengers by the P & O Co's steamers Sometimes blue glass, cut into facets, are sent there from Birmingham and Paris, in order that they might pass for real Sapphire and stones of similar color

Marellous and Medicinal Properties attributed to the Sapphire

ERIPPAULS mentions that the vision which appeared to Moses on the mount was in a Sapphire and that the first tables of the law, given by God to Moses, were of Sapphire It was dedicated by the Greeks to Apollo and was when consulting his oracle, worn by the inquirer, on account of its divine nature, which was supposed to secure him an early and favorable answer St Jerome, in explaining the 19th chapter of the prophecy of Israh, states that the Sapphire procures royal favors, softens the anger of the enemies, frees people from enchantment and obtains for them

release from captivity If placed on the heart, it bestows strength and energy It prevents evil and impure thoughts Owing to its coldness to the touch, due to its great density, it was thought to have the power of extinguishing fire It "is said to grow dull, if worn by an adulterer or lascivious person," or by an intemperate man If "worn in a ring or in any other manner," it "is able to quench concupiscence, and for that reason, is proper to be worn by the priest hood and by all persons vowed to perpetual chastity" For this reason, perhaps, this stone has been used, to adorn the episcopal ring of offico, from the commencement of the Middle Ages down to the present time The ring of the Abbot of Folleville, the oldest ecclesiastical jewel yet in existence is set with a large Sapphire Great medicinal virtues have been attributed to the stone Placed on the heart, it cured fever, on the brow, it stopped hemorrhage It was an excellent preserver of eye sight If Sapphire powdered and made into a pill, were placed on the eyes, it would draw out any dust or small insect or any other foreign substance that might have fallen into them, and cured them also of inflammation or irritation by small pox or any other disease The application had to be renewed daily for sometime If the powder were taken internally with milk, it would prove a sovereign remedy for pestilence, fevers, poison, hysteria, &c. The Sapphire is such a deadly enemy to poison that

if put into glass, or on the mouth of a phial that contained a spider or any other venomous reptile or insect, it would immediately kill it

Celebrated Sapphires

A very large Sapphire of 951 carats in weight, of a beautiful blue color and without a single flaw was seen by the English Ambassador, who had, on some occasion, been sent to Ava. In the *Musée de Minéralogie* of Paris, is another very beautiful and flawless Sapphire, weighing 132½ carats. This stone, called the 'Wooden Spoon sellers,' from the occupation of the poor man of Bengal who was credited with its discovery came somehow in the possession of the House of Rospoli in Rome, and subsequently of a German Prince, who sold it to Perrèt, a French jeweller, for 1,70,000 francs, a sum known to be far less than its true value. It is lozenge shaped and has six faces. The treasuries and regalias of Europe contain some very good Sapphires. There are also some large and beautiful specimens to be seen in the Green Vaults at Dresden. Amongst the several valuable stones to be found in the Russian treasury is one of a light blue color, which once belonged to Mr. Hope. There is one Sapphire of considerable beauty and size in Vienna. An English lady had a large sized Sapphire, which she sold and replaced by such a skilful imitation as to hoodwink the jeweller, who estimated it, for probate duty, at £ 10,000. The disappointment of the legatee, who

came in possession of it, after paying the legacy duty may well be imagined. An oval Sapphire and a drop of a considerably large size and of great purity, belonging to a Russian Countess, were shown in one of the Paris Exhibitions and attracted the notice of all. Several magnificent Sapphires, from the collection of the late Mr. H. T. Hope, were shown in the London Exhibition, where also Mr. A. J. Hope exhibited his well known "Sapphire Marveilleux," which is blue by day and amethystine by night. There is a very large Sapphire, (partly drilled), in the State Crown of England, purchased for it by His Majesty the late King George IV.

A very good Sapphire was once seen with a Mo-hunt of Mirzaporo. Rai Buddro Dass Mokcem has in his possession a small and beautiful stone set in a ring. The Hindus have a prejudice against this stone and consider it to be the bringer of misfortune. In consequence of this notion, some of them would invariably keep a stone on trial for several days before they would make final settlement with the sellers. Hence, perhaps, the paucity in the number of Sapphires in their possession.



कर्के तनम् ।

मूलस् ।

सिंधा विशुद्धा. समरागिणश्च
आपीतवर्णा गुरवो विचिच्चाः ।

चासव्रणव्यासविवर्जिताश्च
कर्कतनास्ते परमा. पविच्चाः ॥ ४२५ ॥

बर्णेन तद्वधिरसोममधुप्रकाश-
मानाम् पीतदहनोज्ज्वलितं विभाति ।

नीलं मुन खलु चितं कलुपं विभिन्न
व्याख्यादिदोषकरणेन न तदिभाति ॥ ४२६ ॥

कर्के तुकका व्यान ।

तर्जुमा ।

सिंध्य, वेअयेव, सब जगह समान रङ्ग, ओढा जरद-
रङ्ग, ओजनमे भारी, देखनेमे मनोहर और चास, उचा
नीचा अयेव वगैरहसे पाक, कर्केतक बज्जत् उमदा है ॥ ४२५ ॥

खुनके समान सुख, चन्द्रमाके समान सफेद, मधुके
समान कम जरद् रङ्ग, तादेके समान थोडा लालरङ्ग,
आगके समान उज्ज्वल, नीलरङ्ग अथवा बज्जत् सफेद कर्केतक
पापका नाश करनेवाला है, लेकिन खुब साफ नावानानेके
अयेवसे चमक देनेवाला नहिं होता ॥ ४२६ ॥

CHRYSOBERYL.

TRANSLATION

425 A Chrysoberyl which is cool, pure, uniformly colored, slightly yellow, heavy, singularly fine and free from such defects as *Trāsa*, is the best of all

426 A Chrysoberyl which is blood red, pale like the moon, slightly yellow like honey, light red like copper, yellow, bright like fire, blue, or white, purges sin *inaway*, but sometimes has not that glitter which it has, owing to the defective art of the lapidary

অথ কর্কেতন ।

অমুবাদ ।

প্রিন্ত, বিশুদ্ধ, সর্বত্র সমান বর্ণবিশিষ্ট, দৈবৎ পীতবর্ণ,
ওজনে শুক, বিচির এবং আস্ত্রণাদিদোষ বিবর্জিত কর্কে
তন অতি উৎকৃষ্ট । ৪২৫ ।

কধিরেব ত্যায লোহিত, চল্লেব ত্যায পাতুল, মধুর ত্যায
দৈবৎ পীত, তাত্ত্বেব ত্যায দৈবৎ লোহিত, পীত, অগ্নির ত্যায
উচ্ছুল, নীল এবং শুল্ববর্ণবিশিষ্ট কর্কেতন পাপনাশক এবং
সংক্ষারকেব দোষে ইহা তাত্ত্ব দীপ্তিশালী হয না । ৪২৬ ।

मूल्यम् ।

पचेण काञ्चनमयेन तु देष्टवित्वा
हस्ते गतेऽथ धृतमेतदतिप्रकाशं ।

रोगप्रणाशनकर कलिनाशनन्त-

दासुखरं कुलकरञ्ज सुखप्रदञ्ज ॥ ४२७ ॥

एवमिधमङ्गुण मणिमावहन्ति

कर्केतनं शुभमलङ्घृतये नराये ।

ते पूजिता बज्जधना बज्जवान्धवाश्च

नित्योच्चूलाः प्रसुदिता अपि ते भवन्ति ॥ ४२८ ॥

कर्केतनं यदि परीचितवर्णरूपं

प्रत्यग्रभासुरदिवाकरसुप्रकाशं ।

तस्योच्चमम्य मणिशास्त्रविदा मणिका

तुल्यन्तु मूल्यसुदितं तुनितस्य फार्थं ॥ ४२९ ॥

त्रैजमा ।

कर्केतक मणि सोनेके परमे भोड़ फर्फे गने अष्टवा
हातमे पहेरनेये देखनेमे बज्जत् आच्छा भालम छोता है,
रोग और कलियुगके दोषको नाश करता है, और उमर,
खानदान, मुखकी इहि करता है । ४२१ ।

जो आदमी इम् किमिम्का बज्जग्नापम्पद्म वेचयेद
कर्तक गहनेकेषास्ते पहेरता है, वह आदमी जोगममाजमे
परिजित और बज्जत् दीनतमन्त, बज्जत् भाई बादरवाला,
जैजस्ती और हामेशा खुए रहता है । ४२८ ।

कर्केतक मणि अगर परीक्षा कियाज्जया वर्णविशिष्ट,
और भूर्यके ममान आर्च्छ रीक्षनि पावे, तो रत्नपार्श्वी
परिहितेके मतके अभुमार उम्का दाम उस्य ओजनके ममान
होगा । ४२९ ।

तति वर्कतयका बदन ।

TRANSLATION.

427. A Chrysoberyl when set on gold and worn on the neck or the hand, is very fine to look at, removes diseases and various vicious properties, and increases life, family and happiness.

428. The man who wears a sterling Chrysoberyl free from every defect, is honored among men, acquires wealth, friends, fame and contentment.

429. If the color of a Chrysoberyl challenges scrutiny, and if it flames like the sun, it fetches (so say the authorities) a price proportionate to its weight.

অস্ত্রাম।

বকের্টনমণি ইবর্গের পাত্রে মুড়িয়া গলে অধৰা হতে ধারণ করিলে দেখিতে অতিশ্চল্লহ হয়, বোগ ও কলিনোষ নাশ করে এবং আয়ু, বংশ ও শুধুরুপি করে। ৪২৭।

যে ব্যক্তি বহুগুণসম্পন্ন নির্দোষ, বকের্টন ইহু দলঢাঁ-
রের নিষিদ্ধ ধারণ করে, সেই নান্য লোকসদাজ্ঞে পৃজিত,
বহুধনের অধীশ্বর, বহুবাহু, দীক্ষিণান ও নিত্য সন্তুষ্ট
হয়। ৪২৮।

বকের্টন যদি পর্যাপ্তি বর্ণিত এবং সূর্যের তায়
স্থপ্রকাশিত হয়, তাহা হইলে বণিশাস্ত্রিঃ পাওতিস্থিতে
মতে তাহার মূল্য উভনের অনুরূপ হইবে। ৪২৯।

ইতি বকের্টন।

THE CHRYSOBERYL.

Its Properties

THE Chrysoberyl, otherwise called the Oriental Chrysolite, is a brilliant stone, the color of which, varies from asparagus green to grass-green, greenish-white, and yellowish green. It belongs to the trumetric or rhombic system of crystallization and possesses a vitreous and oily lustre. It varies from being perfectly transparent to nearly opaque. Its cleavage is parallel to the faces of the right angled prisms, it breaks with a conchoidal fracture rather uneven. Its specific gravity is from 3.6 to 3.8. It is brittle and translucent, possesses double refraction in a high degree, and acquires by friction positive electricity, which it has the power of retaining for several hours. It is infusible before the blow pipe alone, but with borax or salt of phosphorus, melts with difficulty into clear glass. It is 8.5 in the scale of hardness, scratching Quartz easily and being scratched by the Sapphie, Ruby &c. It is not affected by acids but with a solution of cobalt, it becomes blue. Its composition has been ascertained to be about 80 per cent. of alumina, and 20 of glucina with traces of protoxide of iron, oxides of lead and copper, according to color and locality.

Where found.

THE Chrysoberyl is found in rolled pebbles in Ceylon, Brazil, Moravia, Pern, and in the river Tajowaja in the Ural Mountains. The last variety shows by reflected light, an emerald-green hue, and by transmitted light, a red one, and is called the Alexandrite, after Alexander, the Emperor of Russia. This stone is also found on the east side of Bornco, mixed with gold dust, Diamond, Topaz, &c. It has latterly been found at Had-dam, Connecticut, at Greenfield near Saratoga, New York, and in the granite of Orange Summit, Vermont.

Mode of Cutting

THE transparent yellow Chrysoberyl, which is the variety used in jewelry, is cut in the brilliant form, on a copper wheel with emery and polished with tripoli. The semi-transparent varieties, known as the Cymophanes, and the "Cat's-eyes" of commerce, possess an opalescence and are generally cut *en cabochon*.

The Chrysoberyl as Known to the Ancients.

CHRYSOPRASE appears to have been the gem which was the Chrysoberyl of the Ancients. The name Chrysoberyl is formed of two Greek words, signifying "Golden," and "Beryl." Cymophane is derived from two words, which mean "wave," and "appear," perhaps, so-called, on account of its variable color.

Its Price.

THE transparent yellow Chrysoberyl now being out of fashion and rarely mounted as ornaments, fetches but a nominal value. But the Cymophano or the Chrysoberyl Cat's-eye is worth a good deal; its price varying from £100 to £200 or £300, in proportion to the distinctness and brilliancy of the ray of light across the stone. This gem is considered very lucky by the people of the East, and even by those of the West, and consequently it is getting more valuable than before. An English nobleman is reported to have paid so much as £1000 for one of these. Its beauty is enhanced if surrounded with brilliants or rubies.

The transparent yellow Chrysoberyl, or the Indian Chrysolite must not be confounded with the true Chrysolite, with which it materially differs in hardness and specific gravity; the latter being 6 to 7 in the scale of hardness, and its specific gravity, from 3.3 to 3.5. The Chrysolite, moreover, contains a large element of iron in its composition, and can easily be dissolved into a jelly by sulphuric acid. The Chrysoberyl differs also from the yellow Topaz, in one important point, viz., that of not acquiring electricity by heat.



अथ पुलकः ।

मूलम् ।

दासार्हवागदयमेकलकन्यकादौ
 गुञ्जाश्ननचौद्रगणालवणी ।
 गन्धव्यवङ्गिकदलीमहशावभासः
 एते प्रशस्ताः पुलका प्रसूताः ॥ ४३० ॥
 शङ्खाभभृद्वार्कविचिच्छवणी
 स्वच्छाः प्रदिष्टाः परमाः पवित्राः ।
 माङ्गस्ययुका वज्रभक्तिचिच्छा
 द्विहिप्रदाक्षे पुलका भवन्ति ॥ ४३१ ॥

अथ पुलकका व्याख्या ।

तर्जुमा ।

हरका, वग्दाद, नर्मदानदीके फिनारेके देशमे पयदा
 ऊये गुञ्जाके सुखके समान यातारज्ज, मधु, कमलकी
 जहू, कस्तूरी, आग और केलेके गाछके समान रज्जदार
 पुलक वज्रत् आच्छा है ॥ ४३० ॥

शङ्ख, सफेद कमल, अमर और सूर्यके समान वर्ण-
 विशिष्ट और सूतदार युलक वज्रत् पवित्र और मङ्गल
 कर्नेवाला है ॥ ४३१ ॥

GARNET.

TRANSLATION

430 THE Garnet is produced in the country of *Dásarha* (*Dwáráká*) in Bagdad, in the shores of the *Narhudda*, &c Of Garnets, those which are colored like the black spot in the *Gunja*, like honey, the stalk of the lotus, the musk deer, fire, or the plantain-tree, are first-rate.

431. A Garnet which is colored like the conch, the lotus, the black bee, or the sun, and, which is strung on a thread, is sound and auspicious, and heralds good fortune.

অর্থ পুলক।

অনুবাদ।

দাসার্হ (দ্বারকা) বাগদাব (বোগদাদ) নর্মদানদীর তীব্রহ
প্রদেশোৎপম, গুঞ্জাঙ্গন (কুচের শীর্ষদেশহু কৃষ্ণবর্ণ), মধু,
মৃগাল, কস্তুরীমূগ, অগ্নি ও কদলীযুক্তের শ্যায বর্ণবিশিষ্ট
পুলক রঙই অতিথিশত। ৪৩০।

শঙ্খ, পদ্ম, ভূমি ও সূর্যের শ্যায বর্ণশালী এবং দুর্দোপ-
লক্ষিত পুলক অতিপবিত্ত, মগলজনক এবং হৃদ্বিপ্রদ বলিয়া
নির্দিষ্ট আছে। ৪৩১।

मूलम् ।

काकाच्चरासभगृगालद्विग्रहरूपै-

युध्मीः समामरुधिराद्र्द्विसुखेरपेता ।

सत्युप्रदासु विदुपा परिवर्जनीया

मूल्य पलस्य कथितञ्च शतानि पञ्च ॥ ४३२ ॥

तर्जमा ।

काक, घोड़ा, गाधा, शेयाल, लेकड़ बाघा, छाड़गेहाँसे
सुखके मासके भमान निशानवाला पुलक मौत करता है,
इसीबास्ते परिडत्तजोग उस्को छोड़नेको कहते हैं । और
एक पल औजनके सुखकका दाम पाच शौ रूपेयातक हो
सकता है । ४३२ ।

इति मुखकका यथान ।



TRANSLATION.

432. A Garnet which is colored like the crow, the horse, the ass, the jackal, the bull, or the blood-stained beak of a vulture holding a piece of flesh, brings on death; and the authorities advise us to shun it. A Garnet which weighs one *pal*,* is worth five hundred Rupees.

অস্ত্রাদ ।

কাক, অশ্ব, রাস্ত, শৃঙ্গাল, হৃক এবং সমাংসরত্বিবাৰ্জনুৰুধ
গৃহ্ণোপলক্ষিত পুলকধারণে হত্যাঘটনাব সম্ভাবনা, অতএব
পশ্চিমেরা তাহাকে পরিত্যাগ বিবিতে বিধি দেন এবং পল-
পরিসিত পুলকের মূল্য পক্ষত মুদ্রা পর্যন্ত হইতে
পারে। ৪৩২।

ইতি পুলক ।

* Equal to 4 kar shas



THE GARNET.

Its Properties.

THE Garnet belongs to the monometric or cubic system of crystallization, and is, for the most part, found in rhombic dodecahedral crystals, also massive and in small pebbles in rivers and alluvial deposits. It is 6·5 to 7·5 in the scale of hardness. It can scratch Quartz slightly and is scratched easily by Ruby or Sapphire. Its specific gravity is from 3·5 to 4·3. Its lustre is vitreous and in some cases resinous. It varies from being transparent to being nearly opaque. Its fracture is uneven or sub-conchoidal. It possesses simple refraction, acquires positive electricity by friction, and has a sensible effect on the magnetic needle. It is fusible before the blow-pipe and melts down to a black enamel. The Garnet is composed of silex, alumina, and a small proportion of oxide of iron, from which it derives its beautiful color. This stone is found of many colors—red, brown, yellow, white, green, black.

Its Varieties: Where found.

PERHAPS there is no other stone which varies so much in color, shape, and crystallization as the Garnet. It is to be found in almost all parts of the world.

The Almandine or Precious Garnet is found in the Zillerthal and Tyrol, in parts of Norway

and Sweden, Switzerland, and Spain, and differs from the common Garnet only in color;—that of the former having a blue tinge mixed with the red; that of the latter being blood-red, slightly tinged with brown. The name Almandine, is according to Pliny, derived from the city of Alabanda (in Carien), where this gem was cut and polished. The Garnet is also found in Greenland, United States, Mexico, Brazil, and many other places in America. Some very fine crystals have been found near Oven and the Peel River in Australia.

The Syrian or Oriental Garnet varies in color from the deepest crimson to a violet purple. It is so called, because it comes from Syrian (or *Siriam*), the capital of Pegu. It is also found in India and Ceylon.

The Pyrope or Bohemian Garnet is of a fine bright deep-red color and is found in Bohemia, Saxony, and other parts of Germany. Its specific gravity is a little lower than that of the Almandine, but it is one of the hardest stones of the Garnet family. It is called by some jewellers, the Vermilion Garnet, or the Vermicille, on account of its unmixed red color.

The Esonite or the Cinnamon stone is, as its name indicates, of a reddish-yellow color, resembling that of the cinnamon, and comes principally from Ceylon. It melts very easily and is much softer than the other varieties—it being 6.5 to 7, in the scale of hardness.

A new variety of the Garnet has found its way into the market, from Siberia. It is very brilliant and of a beautiful green color.

The other varieties come under the province of the mineralogist rather than that of the jeweller, and are as follows :—

The Grossularite, found in Siberia, is of a greenish, and sometimes black color.

The Succinite, found in Piedmont, is of a yellow hue, of the same composition as the above.

The Colophonite and Melanito, found in Norway and America, are Garnets of the iron-lime species, the one being brown and the other black.

The Leucite, found in Siberia and in the lava of the Vesuvius, is a silicate of alumina and potash, and is of a white color.

The Spessartine, found at Spessart in Germany, and in Sweden and Finland, is brown and is a Garnet of the alumina magnesite species.

The Uwarowite, found in Siberia, is of a bright green and belongs to the lime chrome class of Garnets. The name is derived from Uwarow, the President of the Imperial Academy of St. Petersburg.

Cutting and Engraving.

Born the common Garnet and the Almandine are frequently cut in facets and polished. When the Almandine is cut *en cabochon*, it is called the Carbuncle; i.e., when it is cut with a convex

surface,—the back being generally hollowed out in order to show off the color of the stone to advantage and also to enable the jewellers to "foil" it, for the purpose of selling it as a Ruby.

The Oriental Garnet is cut with emery or Garnet-powder, on a copper wheel and polished on lead with tripoli, when faceted. The practice is to keep it thin. It is sometimes cut into beads and strung as necklaces.

The Bohemian Garnet is cut as a Brilliant, but more frequently as a Rose, and mounted as a *pavé*.

The Esonite or Cinnamene stone, is, according to some, "cut thin on account of the depth of color with a pavilion-cut below and a broad table above, bordered with small facets."

The Garnet is easily engraved upon, on account of the small degree of hardness it possesses. Formerly, engravings on this stone were very frequently executed as evidenced by the several beautiful specimens now found in Paris, Turin, Rome, and St. Petersburg. The Greeks do not appear to have made an extensive use of the Garnet for the purpose of engraving. But the Romans have left splendid engravings on this stone. In the Marlborough Cabinet is a large Indian Garnet, upon which is engraved the head of the Dog-star Sirius, in full relief, and with open jaws, the interior of the mouth being very faithfully represented. In the possession of the same Cabinet, is a celebrated Almandine, with the heads of Socrates and Plato

engraved upon it. Several Garnets have been found to bear the image and superscription of different Sassanian kings.

Several antiques of Garnet have been seen, amongst which may be mentioned a cup, "hollowed out of a solid Garnet, as large as a half goose-egg, and which was engraved internally with the name of its ancient owner, Codrus; and a heart-shaped tablet (Hertz collection), covered with a long Gnostic formula on both sides, an Alexandrian work of the third century, is $2\frac{1}{2}$ by $1\frac{1}{2}$ inches in extent, showing the immenso magnitude of the crystal from which it has been sawn." In the catalogue of the French Crown jewels, (1701) are mentioned "an oval cup of a single Garnet, rich in color, $3 \times 2\frac{1}{2}$ inches wide, and 3 inches high, valued at 12,000 francs; and a round cup of oriental Garnet, full of flaws, 3 inches wide by $1\frac{1}{2}$ deep; a third is vermeillo d'Allemagno, $2\frac{1}{2}$ deep, at 6,000 francs; besides six others of less size."

The Garnet as known to the Ancients.

ACCORDING to some conjecturers, "Garnet" is an Italian corruption of "Garamanticus," an inferior kind of the Carbunculus of Pliny; according to others, the word is derived from the German "Granat" owing to the similarity of its color to the blossom and kernel of the pomegranate. According to some others, the name is derived from "Granium," a grain, on account of its being often found in that

condition. The name is no doubt modern, but the stone itself was well-known to the Ancients.

Theophrastus and Pliny make copious mention of a stone which exactly answers to our description of the Garnet. It came under the heading of Carbunculus, which Pliny divided into male and female; the former being of a brilliant, the latter of a duller lustre. It has been supposed, from the character of the species as described by that eminent naturalist, that the male Carbuncle was our Ruby, the female, our Garnet. Pliny describes "vessels of the capacity of a pint formed out of Carbuncle devoid of all lustre or beauty of color." These vessels are conjectured to have been formed out of the massive varieties of the Garnet.

Its Price: Imitations.

THE Garnet was at one time in great demand for jewelry purposes, but now its commercial value has considerably gone down, owing to its being out of fashion and abundant supply. A Carbunclo of a largo size, if pure and free from flaws, will yet fetch as much as £20. One of the size of half-a-crown is said to have been lately sold for £50. The Bohemian Garnet is held in great esteem in Turkey, Austria, and Transylvania, and is sold at very high prices. 600 gulden, or £60, is known to have been asked in Vienna, for a necklace of beads. The Almandines, that come in abundance from Ceylon are, if of a certain size,

of a fine rich hue and perfectly flawless, worth from £8 to £10 each. One Garnet of this description weighing five carats, had been put down for 1,200 francs, in the catalogue of French Jewels mentioned before. The Bohemian Garnet of the size of a hazel nut, would, according to De Boot, be worth as much as a Ruby of the same size. But in De Laet's time, (about 50 years later), both the Indian and Bohemian varieties had diminished in value.

The Almandines set with backs and foils are often sold to the uninitiated, for Ruby. The Essonito sometimes passes for the Hyacinth or Jacinth, with which, however, it differs in essential particulars. Some jewellers frequently confound the one with the other. Then, some of the varieties of the Garnet itself are confounded with each other. The Almandine, the most valued kind, is a stone of great lustre, and, if, of the first quality, cannot easily be detected from the purple Spinel. The Visuvian Garnet is hardly distinguishable from an Essonite.

The common Garnet is exactly of the color of Burgundy wine, more or less diluted, according to its quality. The Bohemian variety differs from it in its chemical composition, but not much in appearance, except that it is brighter and clearer. The Syrian Garnet is sometimes made to compete with the Amethyst. But it can be distinguished from the latter by the disadvantage of its losing

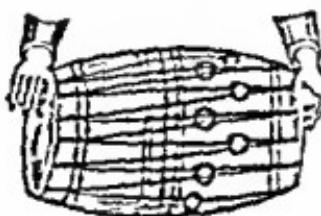
its lustre and assuming an orange tint by candle-light

Marvellous and Medicinal Properties

IN the Middle Ages, the Garnet was a gem of great value and was considered to possess the same marvellous and medicinal virtues as the Ruby.

Celebrated Garnets.

GARNETS of extraordinary size have been found in the Cabinet of the Marquis de Drée; amongst which, may be mentioned one Syrian Garnet, of very good quality, octagonal in shape, which measured $7\frac{1}{4} \times 6\frac{1}{4}$, and was valued at 3,550 francs; another of a flame color, which was $10\frac{1}{4} \times 6\frac{1}{4}$ in measurement, and valued at 1,003 francs.



अथ रुधिराख्यम् ।

मूलम् ।

तच्चेन्द्रगोपकस्तिं शुकवक्षुर्वर्णं
सस्थानतः प्रकटपीलुसमानगार्वं ।

नानाप्रकारविहितं रुधिराख्यरत्न-

सुदृश्य तस्य खलु मर्वसमानमेव ॥ ४३३ ॥

मध्येन्द्रपाण्डरमतीविशुद्धवर्णं

तच्चेन्द्रनीलसहस्रं पठलादिकं स्थात् ।

ऐश्वर्यप्रभृत्यजनन कथितं तदेव

यक्षस्तत्किं भवेत् सुरवज्रवर्णं ॥ ४३४ ॥

अथ रुधिराख्यका वयान ।

तद्वज्ञामा ।

बीरबज्जट्टीके ऐसा चिङ्गविशिष्ट, चुम्बके टैंटके समान लालरङ्ग और फुटन्त फुलके समान रत्नको रुधिराख्य कहते हैं । ४३३ ।

निस् रुधिराख्यके चीचके हिस्सेमें चन्द्रमाके समान पाण्डुर्वर्ण, और आसपाश वेच्येष इन्द्रनीलके समान नीलरङ्ग, वही प्रकार रुधिराख्य पहेरनेसे ऐश्वर्यकी उद्धि होति है । और रुधिराख्य चुप पक्नेसे भुरवज्रके समान वर्णविशिष्ट होता है । ४३४ ।

इति रुधिराख्यका वदान ।

CARNELIAN.

TRANSLATION.

433. A GEM which is marked like the cochineal, or which is red like the beak of the parrot, and which is shaped like a blown flower is a Carnelian.

434. A Carnelian, the interior of which is purely pale like the lunar lustre, and the side of which is like the Sapphire, brings its wearer wealth. When a Carnelian attains its perfect development, it has a color like the lightning.

অথ কুধিরাখ্য ।

অস্ত্রবাদ ।

ইলগোপকীটচিহ্নে চিহ্নিত, শুক পদ্মীর ওষ্ঠের ঘায়
রত্নবর্ণ, অক্ষুট্টিত পুল্পের ঘায় আকাশবিশিষ্ট রহস্যকে
কুধিরাখ্য কহে । ৪৭৭ ।

যে কুধিরাখ্যের নথভাগ চন্দের ঘায় বিশুল পাতুবর্ণ,
তৎপাত্র ইলনীলমন্তৃশ বর্ণবিশিষ্ট, সেই প্রকার কুধিরাখ্য
ধাবণে ক্রিয়া-কুরি হয়। কুধিরাখ্য অতিপরিপক্ব হইয়া
সুব্রত্তের ঘায় বর্ণবিশিষ্ট হইয়া থাকে । ৪৭৮ ।

২তি কুধিরাখ্য ।

THE CARNELIAN.

Its Properties

THE Carnelian belongs to the Quartz species and is a variety of the Chaledony,—the liver colored or brownish red varieties being called the Sard, and the bright red, white and yellow ones, the Carnelian. It is chiefly found in dense imperfect balls, often, however, in obtuse angled pieces. It is of a cloudy, waxy and semi transparent lustre. Its hardness is a little less than that of the Chaledony. It is a fact that its color becomes brighter and intensified by long exposure to the sun, and that by the application of too much heat, it becomes white and pale. The jewellers classify the different kinds of the Carnelian by the following names: "1st, Marc, or Carnelian of old stone, dark red; 2nd, Fem, pale red passing into yellow; 3rd, Sarder, brown, passing into pomeranian and yellow; 4th, Sardonix, where layers of the Sarder alternate with layers of white; 5th, Carnelian Onyx, blood red stripes playing into white; 6th, Carnelian Beryl, a whitish yellow."

Where found

The finest specimens are found in Cambay and Surat, in India and in Arabia. They are also to

be found in Saxony, Scotland, Ireland, New Zealand, and in the rivers of Uruguay. They are also said to be found in Egypt.

Cutting and Engraving.

THIS stone is cut on a leaden plate with emery and polished on a wooden one with pumice-stone. The finishing polish, is, however, given on a plate consisting of lead and tin, with water. It is generally cut into squares, hexagons or octagons; sometimes round, or by giving the upper part which is called the *treppen* or graduated cut.

The artists of the classical times preferred this stone for cameos, probably on account of its pleasing color and of its possessing a degree of hardness, suited for the execution. In the collection of the Emperor of Germany, is a Carnelian, one of the oldest Greek gems known, on which is engraved a winged Jupiter appearing to Semelæ, and another an opaque Sardonyx, with a draped figure of Venus represented on it. In the St. Petersburg collection, is a Carnelian, on which is engraved a man's head with a beard most cleverly arranged. It is a specimen of the art of the earliest period. In the British Museum, is a specimen of the second period, in the shape of a Carnelian butterfly, with a figure of Venus, with large wings, and wearing a beautiful dress. In the Royal collection of Vienna is a Cornelian of the third period, representing Helen, with wings on her shoulders. A small Carnelian

has been seen in the collection at Florence, bearing a head of Apollo. There is a very transparent Indian Carnelian in the Berlin Musuem, on which is engraved the head of Sextus Pompeius. There was once in the possession of Michael Angelo, a famous ancient stone, upon which was represented the birth day festival of Dionysius. In cutting a Cameo from this stone, the snow white layer is used for the figure, the red for the base work, and if it has a third layer of pure white, it serves for the hair of the figure. The natives of India cut the figures upon the hard molten mass which is produced by covering the stone with carbonato of soda, and putting it for some time to intense heat.

The Carnelian as known to the Ancients

This stone was called in ancient times the Sardius or Sarda, which is derived, according to Pliny, from Sardis in Asia Minor, the place where it was first discovered, according to others, from the Arabic word, "Sered," which means "yellow," or "yellowish red." It is said, that the name came with the thing from Persia, and that the Babylonian mines produced the sort first known and most valued. Hence perhaps, Iaphetus called this stone the Babylonian Sard. Luther translated the Hebrew word "Olem," or "Adum" (red), (see Exodus, chap. xxxvii, v. 17), by the term Sarda, and this fact confirms the assertion that

the Sarda was a stone of a *red* color. The modern name Carnelian, is, by the generality of authorities, supposed to be derived from *Cornens*, or raw flesh, which it resembles in color. It is also spelt Cornelian, which name, according to Lessing, is borrowed from the French term *Cornaline*, or the cornel cherry, to which it is similar in color. Speaking of the Sard, Pliny mentions, in one place, that, "no other stone was so great a favorite with the Greeks as this: at least the plays of Menander and of Philemon revel in allusions to it." He also remarks that this stone is capable of very high polish, which it can retain much longer than any other gem. Ben Mansur divided the Carnelian into seven classes; *viz.*, the liver-colored, rose-red, yellow, white, black, blue, and bi-colored (evidently including some species of the Agato under this designation). He remarked, "although a hard stone, it is commonly used for the engraving of signs upon." It was found in his time at Senaa and Aden in Yemen; on the confines of India and Rum (*i. e.* the Byzantine Empire), and in the neighbourhood of Basra.

Its Price.

THE Carnelian is not so much used in England as in Germany and Poland. The blood-red specimens are more valuable than the pale-red ones. The price, however, chiefly depends upon the degree of transparency, purity, beauty and

flawlessness of the stones. The abundant supply of the Brazilian stones has sensibly affected their market value, as also the Oberstein method of coloring precious stones. The stone-cutters and polishers in Oberstein and Idar have attained signal success, in not only coloring the surface of the stones but their inner depths. It is said that the Agato merchants at Idar had learnt the use of the honey in coloring the stones from the Romans, who, again, came by the secret either by reading Pliny's works on the subject, or from tradition. The so-called "Carnelian of Brazil" is worked in large quantities in these places.

This stone is profusely used for rings, seals, watch-keys, and other objects of ornament. It is particularly suited for seals, as it can be very easily taken out of the heated sealing wax, without destroying the impression.

*Martellous and Medicinal Virtues attributed to
the Carnelian.*

EPIPHANIUS speaks of the Sard as having been supposed to cure tumours and all wounds made by iron. Marbodus, in the 11th century, remarked, that the Carnelian drove away evil spirits and preserved harmony. In the Middle Ages it was supposed to give success in law suits and bring riches to the owner. Albert Magnus declared that the Sard exhilarated the soul and banished fear and enchantments. The Carnelian, made into powder,

was supposed to be a sovereign remedy for infections, noxious vapours, hemorrhage, &c It was also an excellent dentifrice. De Laet (in 1647), has described, from personal experience, its power of stopping the bleeding from the nose, and the necessity of wearing rings, cut entirely out of the stone Some Italians still use rings like these for the same purpose



चथुर स्फटिकम् ।

मूलम् ।

हिमालये सिंहसे च विन्ध्यप्राटवीतटे तथा ।

स्फटिकं जायते रब्द नानारूप ममप्रभ ॥ ४३५ ॥

हिमाद्रौ चन्द्रसङ्घाशं स्फटिकं तद्विधा भवेत् ।

सूर्यकान्तश्च तचैक चन्द्रकान्तं तथापरं ॥ ४३६ ॥

सूर्यं गोगुस्यर्शमाचेण वज्ञिष्वमति यत् चणात् ।

सूर्यकान्तं तदाख्यातं स्फटिकं रब्देदिभिः ॥ ४३७ ॥

पूर्णन्दुकरसस्पर्शादमृत स्रवति चणात् ।

चन्द्रकान्तं तदाख्यातं दुर्लभं तत्कलौ दुगे ॥ ४३८ ॥

चथुर स्फटिकका व्यान ।

तद्वज्ञमा ।

हिमालय पर्वत, सिंहसदेश, विन्ध्यपर्वतके जङ्गलके करियके खमीनसे बड़त् रौमन तरह तरहका स्फटिक पयदा होति है । ४३५ ।

हिमालय पर्वतमे पौर्णमासीके चादके ममान सफेदरङ्ग, सूर्यकान्त और चन्द्रकान्त नामे दोकिसिमका स्फटिक पयदा होता है । ४३६ ।

जो स्फटिक सूर्यके किरणके स्पर्शसे आग देता है, रद्धपारच्छी पण्डित उस्को सूर्यकान्त अर्थात् अतसी सीसा कहते हैं । ४३७ ।

पौर्णमासीके चादके किरणके स्पर्शसे जो स्फटिक अमृत देता है, उस्को चन्द्रकान्त कहते हैं, कलियुगमे चन्द्रकान्त स्फटिक बड़त् दुर्लभ है । ४३८ ।

THE QUARTZ.

TRANSLATION

435. A VERY bright Quartz is found in the Himalayas, Ceylon, and the forests in the Vindya Mountains

436 Two kinds of Quartz, respectively called *Surya Lanta* and *Chandra Lanta*,* are produced in the Humalaya. These are deliciously bright as the moon.

437 That Quartz which flames in sunshine, the authorities call *Surya Lanta*

438 That Quartz which runs nectar when the moon at its full bathes it with its balmy influence, is called *Chandra Lanta*

অথ স্ফটিক ।

অসমীয়া ।

হিমালয় পর্বত, দিঙ্গল দেশ ও বিন্দ্যপার্বতীয় আবণ্য প্রদেশের সন্ধিহিত ভূভাগে অতিশায়কান্তি নামাবিধ স্ফটিক উৎপন্ন হয় । ৪৩৫ ।

হিমালয় পর্বতে পূর্ণচন্দনসূর্য শুল্বর্ণ সূর্যকান্ত ও চন্দকান্ত নামে বিবিধ স্ফটিক উৎপন্ন হয় । ৪৩৬ ।

যে স্ফটিক সূর্যের কিবণসংস্পর্শে বহু উদ্গীবণ করে, বহুত অবিধ পণ্ডিতেবা তাহাকে সূর্যকান্ত কহেন । ৪৩৭ ।

যে সকল স্ফটিক হইতে পূর্ণচন্দন বিবণ সংসর্গে অমৃত ক্ষবিত হয়, তাহা চন্দকান্ত নামে অভিহিত হইয়া থাকে । ৪৩৮ ।

* Lit., Sun like and Moon like

मूलम् ।

चशोकपङ्खवच्छायं दाहिमीवीजसन्निभं ।
विभग्राटवीतटे देशे जायते मन्दकान्तिकं ॥ ४३८ ॥

सिंहले जायते छण्णमाकरे गन्धनीलके ।
पद्मरागभवे स्थाने विविधं स्फटिकमवेत् ॥ ४४० ॥

अत्यन्तनिर्गम्नं सच्चं स्फुरतीब जल शुचि ।
ज्योतिर्ज्वर्दलनमाश्चिष्ठ मुक्तज्योतोरसं द्विज ॥ ४४१ ॥

तदेव लोहिताकारं प्रोक्तं राजमयं शुभं ।
आनीलं सर्वादुक यज्ञु राजवर्जमुदाहृतं ।
ब्रह्मसूचगय यज्ञ प्रोक्तं ब्रह्ममयं द्विज ॥ ४४२ ॥

तत्त्वम् ।

विभग्रपर्वतके जहासके यरियकी जमीनसे जो स्फटिक पयदा होता है, वह अशोकफुलके पङ्खप्रये समान छायादुक और आनारदानेमें समान प्रभाविणिष्ठ होता है, लेकिन ऐसा रौप्यन नहिं होता है । ४३९ ।

हिमालय देरके गन्धनीलक्ष्मामे सानसे छण्णारब्रह्म स्फटिक पयदा होता है । और जिस जगह द्वाराग मणि पयदा होता है, उसांसा स्फटिकभी तरह तरहका पयदा होता है । ४४० ।

जो स्फटिक बड़त् भाफ, और जिससे माफ पाणि निष्ठने, और आगकी तरह रौप्यन, उसको मुक्तज्योतीर्म कहते हैं, और ऐसा आतका स्फटिक नामरब्रह्म होनेमें राजवर्ज बोना जाता है, नोबरब्रह्म हानेमें उस्को राजमय कहते हैं और जनेतके समान निशान होनेसे उसको ब्रह्ममय कहते हैं । ४४१ । ४४२ ।

TRANSLATION.

439. Those Quartzes that are found in the wilds of the Vindya, are furnished with a shade like the leaves of the *Asoka** flower, and with a brightness like the seed of the pomegranate; but are not so fair.

440 A quarry named *Gandha ullaka* in Ceylon, produces a black Quartz. Those places that bring forth the *Padma-raga*, also bring forth various kinds of the Quartz.

441—442. Those Quartzes that are entirely free from flaws, which exude a pure transparent water and which are glorious as the fire, go by the name of *Muktajyotirasa*. When these are red, they are called *Rajavartas*, when bluish, *Rajamayas*, and when like the holy thread, *Brahmamayas*.

অঙ্গবাদ ।

বিদ্যুপর্বতে অবণ্যসমিকটে যে সকল শাটিক জন্মে,
তাহাৰা অশোককুঠিমেৰ পল্লবেৰ শ্যায ছাযামুক্ত ও দাঙিমেৰ
বীজেৰ শ্যায প্ৰভাৱিষিষ্ট হয়, কিন্তু তাদৃশ কান্তিবিশিষ্ট
হয় না । ৪৩৯ ।

সিংহলদেশে গুৰুনীলকনামক আকবে কৃষ্ণবর্ণ শাটিক
উৎপন্ন হয় এবং যে সকল শানে পঞ্চবাণ জন্মে, ততৎ-
প্রদেশে বিবিধ শাটিক জন্মিয়া থাকে । ৪৪০ ।

যে সকল শাটিক অত্যন্তনির্মল, নির্মল বিশুদ্ধ জলস্বাবী
এবং অগ্নিৰ শ্যায তেজঃপুঞ্জ, তাহাকে মুক্তজ্যাতীবস
কহে। তত্ত্বাতীয় শাটিক লোহিতবর্ণ হইলে বাজুবর্ত, ঈষৎ
নীলবর্ণ হইলে বাজুম্য এবং অক্ষয়কুম্ভম্য (পৈতাব ন্যায
চিহ্নবিশিষ্ট) হইলে বৃক্ষম্য নামে অভিহিত হইয়া
থাকে । ৪৪১ । ৪৪২ ।

* I side and

मूलम् ।

आकाशशुद्ध तैलार्थं नेचाज स्फटिकं द्विज ।
मृणालशङ्खधवलं किञ्चिद्वर्णन्तरान्वितं ॥ ४४३ ॥
न तु तुल्यं हि रब्लानामथवा पापनाशनं ।
संस्कृतं शिल्पिना सद्यो मूल्यं किञ्चिद्भेजत ॥ ४४४ ॥

तर्जमा ।

आकाशके समान निर्मल स्फटिकको तैलार्थ कहते हैं ।
आखकी सफेदी, सफेद कमल, कमलकी जड़, शङ्खके समान
सफेदरङ्ग और कोदू रङ्ग होने और और एवके समान
इज्जतके काविल, और पापका नाश करनेवाला नहि'
होता है, लेकिन कारिगर ओस्तादके हातका बनाया
जया कुछ किमत रखता है । ४४३ । ४४४ ।

इति स्फटिकका व्यान ।



TRANSLATION

443—444 A Tailaka Quartz is pure as the Heavens When a Quartz is like the white lustre of the eye, the lotus stalk, or is white like the conch, or is colored like any other object, it is not so valuable, or for that matter, so sacred as other gems But when a Quartz is refined by a skilful lapidary, it may turn out a good gem

অমুবাদ ।

আকাশের ন্যায় নির্মল স্ফটিককে তৈলাখ্য কহে।
স্ফটিক চন্দুর দেত্র, বা শ্বেতপদা, বা মৃগাল, অথবা শঙ্খের
ন্যায় ধৰণবর্ণ কিম্বা অন্য কোন বর্ণান্বিত হইলেও অপরাপর
বঙ্গের সদৃশ গৌববান্বিত বা পাপনাশক হইতে পাবে না,
তবে নিপুণ শিল্পী দ্বাবা উভয় সংস্কৃত কবিলে স্ফটিকের
মূল্য কিঞ্চিৎ বৃদ্ধি হয়। ৪৪৩। ৪৪৪।

ইতি স্ফটিক ।



THE QUARTZ.

THE Quartz belongs to the hexagonal or rhombohedral system of crystallization. There are many varieties, however, which are found massive and compact. The specific gravity of each of the varieties, is from 2.5 to 2.8, its hardness 7 in the scale. In the transparent specimens, the lustre is vitreous in the opaque ones, it is rather resinous. The fracture is conchoidal and the cleavage not very distinct. It possesses double refraction and acquires positive electricity by friction. The Quartz is formed of pure silica or silicon 48.01 and oxygen 51.96. It is not affected by any acid but hydrofluoric. It is infusible before the blow pipe, but when put before the flame of the oxyhydrogen jet, it melts and then can be drawn into fine threads, and at last becomes volatalized. If one piece of Quartz is rubbed with another, both become phosphorescent and "emit an empyreumatic odour."

Its Varieties

ALL the varieties of the Quartz are of the same composition and have the same properties. The difference of color in the specimens gives us the different names. The whole family of Quartz may be classed under three heads —

The Vitreous—or transparent

The Resinous—or opaque

The Jaspery—or the specimens possessed of the dull color and opacity of the Jasper.

The following Stones come under the 1st Class:—

THE Rock Crystal, (of a white color); the Amethyst, (of a fine violet color); the Cairn-gorm, (so-called, on account of its being found in the Cairn-gorm mountains of Scotland), also called the False Topaz, (of a brown and yellow color); and the Aventurine (of a grey, brown or reddish-brown color.)

The following Stones come under the 2nd Class;
(i. e., Chalcedonic Variety):—

THE Chrysophrase (of a fine apple-green); the Onyx (with a blackish, brownish or greenish layer); the Sardonyx (having red, or brownish and white layers); the Sard (of a brownish red) and Carnelian (red, white and yellow); the Chalcedony (of a greyish, or milky-white or pinkish color); the Chalceydonyx (having alternate stripes of white and grey); the Mocha-stone (or Moko-stone, "containing infiltrated dendritic oxides of magnesio and iron, which gives it the appearance of containing vegetable remains"); the Plasma (of a grass or olive-green color, with yellow and white specks); the Agate (of various colors); and the Quartz Cat's-eye.

The following belong to the 3rd Class:—

THE Jasper (yellow, red, green, black and brown); and the Blood-stone or Heliotrope (of a dark-green color, sprinkled with blood-red specks).

Fuller notice will be taken of some of these stones, in their proper places.

अथ भीष्मम् ।

भूषम् ।

कलिङ्गे मगधे चैव मलये च हिमालये ।

भीष्मरत्नसमुत्पन्निस्त्रयं सद्वाणमुच्यते ॥ ४४५ ॥

शुक्राः शङ्खाजनिभाः श्वोणाकसन्निभाः प्रभावन्तः ।

प्रभवन्ति ततस्तरुणा वज्रनिभा भीष्मपापाणाः ॥ ४४६ ॥

हेमादिप्रतिवद्धं शुद्धमपि अद्वया विधत्ते य ।

भीष्ममणि ग्रीवादिपु स सम्पद सर्वदा समते ॥ ४४७ ॥

अथ भीष्ममणिका व्यान ।

तरजमा ।

कलिङ्गदेश, मगधदेश, मलयगिरि और हिमालय पर्वतमे भीष्मरत्न पयदा होता है, तपमील बार उसका व्यान होता है ॥ ४४५ ॥

भीष्ममणि शङ्ख, सफेद कमलके समान सफेद रङ्ग, सोणा फुलके समान जरदरङ्ग और नया होनेसे हीरेके समान चमक देनेवाला है ॥ ४४६ ॥

जो आदमी वेच्येव भीष्मरत्न मोणिमे जड़ करके गले अश्वा हातके पहेरे, वह आदमी छामेसा ताह तरहके दौलतका इसादार है ॥ ४४७ ॥

THE ROCK CRYSTAL.

TRANSLATION.

445. The Rock Crystal is produced in Kalinga, Magadha, and the Malaya and Himalaya Mountains. Its properties I shall now describe.

446. A Rock Crystal is sometimes white like the conch or the lotus,—sometimes it is yellow like the *Syonuka* flower. When fresh, it is dazzling like the diamond.

447. A man who wears a sterling Rock Crystal set on gold, acquires success in life.

অথ ভৌম !

অম্বৰাদ !

কলিঙ্গ ও মগধপ্রদেশে এবং মলয় ও হিমালয় পর্বতে
ভৌমরস্ত উৎপন্ন হয়, ক্রমশঃ তাহাৰ লক্ষণাদি বলা যাই-
তেছে। 884।

ভৌমনি শৰ্ষ ও পদ্মেৰ আয় শুল, শ্রোণাকপুল্পেৱ
আয় গীতবর্ণবিশিষ্ট এবং নৃতন অবস্থায় হীরকেৱ আয়
অভাশালী হইয়া থাকে। 886।

যে ব্যক্তি বিশুষ্ট ভৌমরস্ত ইবর্গবন্ত কবিয়া গ্ৰীবাদিতে
ধাৰণ কৰে, সে ব্যক্তি সৰ্বদা নানাসম্পদভূগী হয়। 887।

मूर्खम् ।

गुणाद्युक्तस्य तस्यैव धारणान्मुनिपुद्ग्रव ।
 विषयाणि तानि नश्चन्ति सर्वाण्येव महीतले ॥ ४४८ ॥
 विषयमा नावाधन्ते ये तमरण्यनिवासिन भमीपेऽपि ।
 हीपिष्टकश्चरभकुञ्चरसिंड्व्याग्रादयो हिंसा ॥ ४४९ ॥
 शास्त्रव्यवहाराद्युतान्यपि सर्वाणुजाखुष्टविक्षिप्याणि ।
 सलिलानिवैस्तस्करभयानि भीमानि नश्चन्ति ॥ ४५० ॥
 शैवदधलाद्यकाम परुपं पौत्रप्रभ प्रभाद्वीन ।
 मलिनद्युति विष्णु दूरात्परिवर्जयेत् प्राज्ञ ॥ ४५१ ॥

तरजमा ।

शुणगाली भीम्परब पहेरनेमे भव किसिभका जहेरका
 दोपनाश छोता है, और लेकड याधा, चेर, शरम (एक
 किसिग्लाआट पाचोका हिंसक अर्थात् दारिन्दा जानवार),
 छात्यी, चेर बगैरह जङ्गनके रहनेवाले हिंसक जानवार
 उसके पाशमी आ नहिं भक्ते । ४४८ । ४४९ ।

भीम्परब पहेरनेमे बकाव, चूचा, दिल्लरा जहेर और
 जन आग डस्मन और चोरबा ढर नहिं रहता ॥ ४५० ॥

बेवार, भेघके समान रँडार, याँग, जरदरज़,
 वेघमध, भवना और बदरझ भीम्परजियो परित्यनीग
 दूरहोसे छोड़नेको कहते हैं । ४५१ ।

TRANSLATION

448—449. A good Rock Crystal is an infallible remedy in all cases of poisoning. Wild animals like the leopard, *Sarava* (an eight footed beast), the elephant, the lion and the tiger, cannot approach this gem.

450. It neutralizes snake, rat, and scorpion poisons, and the wearer need never fear drowning, fire or a thief.

451. A moss-colored, cloud like, rough, yellow, dull, dirty and discolored Rock Crystal the authorities shun from a distance

অহৰাদ ।

গুণশালী ভীয়বরু ধাবণ করিলে সর্বপ্রকার বিয়দোন
প্রশংসিত হয়, এবং দ্বিপি, শৰভ (এক প্রকার অক্ষপাদ
হিংস্রক জন্ম), হস্তী, সিংহ ও ব্যাত্র প্রভৃতি অবণ্যবাসী
বিয়ম হিংস্র জন্মবর্গ তাহাৰ সন্মাপেও আগমন কৱিতে
পাবে না। ১৪৮ । ১৪৯ ।

ভীয়মনি ধাবণ করিলে সর্প, ইলুব ও হচ্ছিদের বিব,
এবং সলিল, অগ্নি, শৰভ ও তম্ভবের ত্য প্রশংসিত হয়। ১৫০ ।
শৈবাল ও মেঘের শ্যায বর্ণবিশিষ্ট, দৰ্শ, মীতপ্রভা-
শালী, হীনপ্রভ, মলিন ও বিবর্ষ ভীয়মণিকে পশ্চিতেরা দূর
হইতে পবিত্যাগ কৱিবেন। ১৫১ ।

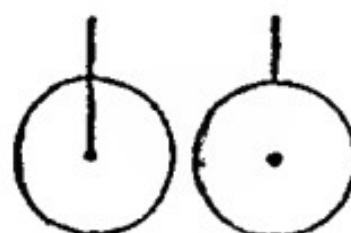
मूलम् ।

मूल्यं प्रकल्पत्वमेषां बुधवरैर्देशकालविज्ञानात् ।
दूरेभूतानां वज्ज किञ्चित्त्रिकटमसूतानाम् । ४५२ ।

संज्ञम् ।

पण्डितत्वोग देश और समयके भेदसे भीष्ममणिका मौल ठिक कर सकते हैं, अर्थात् यहात् दूरदेशका पयदा इया भीष्ममणिका ज्यादा और नव्यादिक् देशमे पयदा इया भीष्म-मणिका कम दाम कहते हैं । ४५२ ।

इति भीष्ममणिका यथान ।



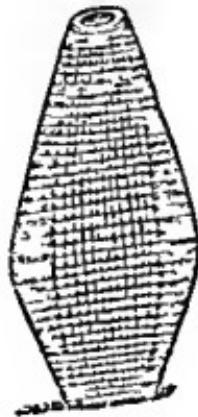
TRANSLATION.

452 Rock Crystals vary in price (say the authorities) in accordance with time and place,—*i.e.*, a Rock Crystal coming from a distant country, is more, and that produced near, is less precious.

অমুবাদ।

পশ্চিতেবা দেশকালভেদে ভীমগণিব মূল্যেব তাৰতম্য
কবিয়া ধাকেন, অৰ্থাৎ বহুবদেশোঁগম ভীমবজ্রেৰ অধিক
এবং নিকটস্থ প্ৰদেশোঁগম ভীমবজ্রেৰ অল্প মূল্য নিৰ্দেশ
কৰেন। ৪৫২।

ইতি ভীম।



THE ROCK CRYSTAL.

Its Properties.

THE color of the Rock Crystal varies from pure white, to greyish white, yellow white, yellowish-brown, clove-brown and black. This stone sometimes contains a mixture of mica, rutile, tourmaline, topaz, chlorite, &c., and in some specimens possesses a cavity containing water with an air-bubble in it, which moves as the stone is turned. There are some pieces of this nature coming from Madagascar, which emit a smell like that of burnt oil when subjected to friction.

Where found

This stone is found in numerous places, among which may be mentioned, several places in Ireland, Scotland, France, Hungary, India, Ceylon, Brazil, Canada, Australia.

Cutting and Engraving.

THE Rock Crystal is cut on a copper wheel by means of emery and polished with tripoli. It is generally cut in the form of a brilliant, rose or table. Splinter of Diamond is used, in case it is required to be drilled. Diamond-powder is necessary for engraving, and sometimes a device is etched on the stone with fluoric acid. Amongst the engravings on the Rock-crystal, may be mentioned, "the contest between Hercules and Antaeus,"

and an image of Arsinoe drawn by Satyreius In the British Museum may be seen a stone of $7 \times 3\frac{1}{2}$ inches in dimension, upon which is engraved the "Crucifixion"

*The Rock Crystal as known to the Ancients
Its Uses*

THIS stone was extensively known to the ancient nations. The Egyptians used it for making cylinders, scarabæi, &c. Theophrastus mentions that it was selected for seals. Pliny says, that it was very largely used for house ornaments. Its name (derived from the word "Cystallus") signified "ice," and the Ancients thought it to be ice congealed by intense cold, and that it could only be found in the frozen regions. Some of them would not even expose it to great heat lest it should melt. The Emperor Nero is said to have possessed a pair of beautiful Crystal Cups, which he broke asunder, out of jealousy and anger, when he heard of the loss of his kingdom. The Empress Livia gave to the Capitol of Rome, a piece of Crystal, weighing 50 lbs. The Roman doctors used the Crystal balls as lenses, in order to burn out sores. On account of its hardness and superiority to glass, this stone is used for making lenses for spectacles and is then known as the pebble. The natives of India hollow it out into cups, goblets &c., of very great thickness and often cover them in beauti-

ful ornamentation The Chinese use it for the same purpose The Japanese cut it into large round balls, which are said to be used for cooling the hands The Indians believe the Crystal to be the mother or external husk of the Diamond—calling the Diamond, the ripe, and the Crystal, the unripe Diamond

Its Price Imitations

THE price depends upon the quality and size required for particular purposes Those, for instance, that suit for lenses vary from 2s to 15s per pound avoirdupois, but those of a larger size, intended for cups, dishes, &c., and the execution of which is attended with considerable time and risk, fetch a very great price The green, pink and various other colored beads, which are sold in Switzerland and Germany, are made of crystals colored, by being exposed to heat and put to various chemical solutions The sudden change of temperature causes the Crystal to crack all over, and the solution easily enters the pores of this stone, and to the naked eye gives it the appearance of being colored through out The Rock Crystal is used for rings, pins, ear-rings, seals, caskets, &c., and specimens of these, found in private hands, are still highly valued, though the glass imitations and the abundant supply from Madagascar, have considerably lessened its price Strass or paste is often sold for Crystal (when

pure and free from air-bubbles,) but it can be easily made out by its greater weight and inferior hardness.

Marvellous and Medicinal Properties.

In the middle Ages, this stone was believed to be an enemy to poison and had the virtue of betraying its presence either by breaking into pieces or becoming obscured. The famous "Show Stone" of Dr. Dee, a sphere of 3 inches in diameter, was known to possess magical properties, and would show to those that consulted it future events and distant persons. This stone may still be seen in the British Museum. The Crystal, powdered and mixed with wine, was a sovereign remedy for dysentery. Orpheus recommended it as the medicino for diseases of the Kidneys. Marhodus mentions, that Crystal powdered and mixed with mulsum (wino and honey,) if used by women suckling, would give them an abundant supply of milk. Pieces of Crystal were supposed to allay the thirst of fever, if held against the tongue of the patients.

Celebrated Rock Crystals.

CRYSTALS, of various sizes and in various forms and of considerable value, may be seen in private collections and in public Museums. The finest

work in Rock Crystal in existence, is said to be an urn, 9¹/₂ inches in diameter, 9 inches high, and this, together with the pedestal, is made of one entire piece. The upper part contains a representation of Noah asleep, his children holding a covering, and a woman bearing in her hands a basket of fruit. This urn belonged to the French Crown, and was, at the time of the Revolution of 1791, estimated at more than 1,000,000 francs.

